Miftaah ul Qur`aan

(Part - 3)

بسم الله الرحمن الرحیم

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By:

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(May Allaah Protect him)

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Contents

Laws of Arabic

Noun

A noun (ism) is that word which shows something or a person or some work and it has no tense.

Examples

Allaah	اَللّٰهُ	Rasul	رَسُوْلٌ
One; no partner	اَحَدٌ	Warner	نَذِيْرٌ
Deity	اِلٰهٌ	To help	اَلنَّصْرُ
Rabb	رَبٌّ	To hit	اَلضَّرْبُ
King	مَلِكٌ	To open	اَلْفَتْحُ
Muhammad	مُحَمَّدٌ	To hear	اَلسَّمْعُ
Ahmad	اَحْمَدُ	To be noble	اَلْكَرْمُ
Giver of glad tidings	بَشِيْرٌ		

Verb

A verb (fi'l) is a word that shows some action happening or a doing word and there is tense in it. There are three tenses, past (maadhi), present (haal), future (mustaqbil).

Examples

Past

Created	خَلَقَ	Destroyed	تَبَّ
Gave sustenace	رَزَقَ	Earned	كَسَبَ
Covered	وَقَبَ	Thought	حَسِبَ
Jealous	حَسَدَ	Gave testimony	شَهِدَ

Present

Worshipping	يَعْبُدُ	Looking	يَنْظُرُ
Making Sajdah	يَسْجُدُ	Lifting	يَرْفَعُ

Future

Soon will enter	سَيَصْلٰى	Guide	اِهْدِ
Give	يُعْطِيْ	Perform salaah	صَلِّ
Cover	يَغْشٰى	Glorify	سَبِّحْ
Soon he will give guidance	سَيَهْدِيْ	Do not ascribe partners	لَا تُشْرِكْ

Conjunction

A conjuction (harf) does not show some person or work but its meaning is subjected not specific (on its own) and it is used with a noun or verb.

Examples

What	أَ	So that	اَنْ
With	بِ	If	اِنْ
For	لِ	But	لٰكِنْ
In	فِيْ	So that	لَعَلَّ
From	مِنْ	If only	لَيْتَ
And	وَ	Never	كَلاَّ
So	فَ	It is close	سَوْفَ
Then	ثُمَّ	O	يَا
No	لَا	Definitely	قَدْ
No	مَا	Indeed definitely	لَقَدْ

Words used in abundance

When	إِذْ
When	إِذَا
Except	إِلَّا
Indeed we	إِنَّا
Owner	ذُوْ
Owner	ذَاتَ
How	كَيْفَ
What	هَلْ
What do you know	مَا اَدْرٰكَ
Who	اَلَّذِيْ
Who (f)	اَلَّتِيْ
Those (m)	اَلَّذِيْنَ
Those (f)	اَللَّاتِيْ
Who	مَنْ
Whichever person	مَنْ
What	مَا
Whatever	مَا
This	هٰذَا
That	ذٰلِكَ
These people	هٰؤُلَاءِ
Those people	اُوْلٰئِكَ

Types of Verbs

Fi`l Maadhi Ma`ruf (Verb in the past tense that is active)

Maadhi is that verb which shows some action that has taken place in the past. If it is linked to the doer (faa'il), then it is called ma'ruf (active), e.g. (نَصَرَ) he helped, (ضَرَبَ) he hit, (فَتَحَ) he opened, (سَمِعَ) he heard, (كَرُمَ) he honoured.

There are 14 forms of maadhi; 3 masculine third person, 3 feminine third person, 3 masculine second person, 3 feminine second person, 1 singular first person, 1 plural first person.

Singular

He helped (m)	نَصَرَ
She helped (f)	نَصَرَتْ
You (m) helped	نَصَرْتَ
You (f) helped	نَصَرْتِ
I helped	نَصَرْتُ

Dual

They (m) helped	نَصَرَا
They (f) helped	نَصَرَتَا
You (m) helped	نَصَرْتُمَا
You (f) helped	نَصَرْتُمَا
We helped	نَصَرْنَا

Plural

They helped (m)	نَصَرُوْا
They helped (f)	نَصَرْنَ
You (m) helped	نَصَرْتُمْ
You (f) helped	نَصَرْتُنَّ
We helped	نَصَرْنَا

Note:

The sign of each form is at the end of the word. Practise of the forms should be done for recognition and understanding and the meanings of other words on the 14 forms should be exercised.

Fi`l Maadhi Majhool (Verb that is Past tense and passive)

Fi'l Majhool is that verb in which the link of the verb is not made apparent with the doer, like (خُلِقَ) created, (كُتِبَ) written, (فُتِحَ) opened.

3 lettered maadhi verbs are placed on the scale of (فُعِلَ) and the majhool will be made. Like (نَصَرَ) to (نُصِرَ), (ضَرَبَ) to (ضُرِبَ).

Scale

He was helped (m)	نُصِرَ
They were helped (dual)	نُصِرَا
They were helped (m)	نُصِرُوْا
She was helped (f)	نُصِرَتْ
They were helped (dual)	نُصِرَتَا
They were helped	نُصِرْنَ
You was (m) helped	نُصِرْتَ
You were (dual) helped	نُصِرْتُمَا
You were (m) helped	نُصِرْتُمْ
You was (f) helped	نُصِرْتِ
You were (dual) helped	نُصِرْتُمَا
You were helped	نُصِرْتُنَّ
I was helped	نُصِرْتُ
We were helped	نُصِرْنَا

Exercise

Translate the words below:

They were hit	ضُرِبُوْا
They were killed	قُتِلُوْا
They were given sustenance	رُزِقُوْا
They (f) were hit	ضُرِبْنَ
You (m) were helped	نُصِرْتُمْ
I was oppressed	ظُلِمْتُ
You (f) were created	خُلِقْتُنَّ
She was menitioned	ذُكِرَتْ
You were given sustenance	رُزِقْتُمْ

Maadhi Manfi

If a verb shows an action that was done, it is called Muthbat, like (سَجَدَ) he prostrated. If a word shows that an action did not take place it is called Manfi, like (مَا سَجَدَ), he did not prostrate. Maadhi Manfi is made by placing (ما) in the beginning of Maadhi Muthbat, e.g. (مَا نَصَرَ) he did not help, (مَا ضَرَبَ), he did not hit, (مَا فَتَحَ) he did not open.

Maadhi Qareeb

Placing (قَدْ) in the beginning of Maadhi will make it Maadhi Qareeb. For example, (قَدْ نَصَرَ)

Maadhi Ba`eed

Placing (كَانَ) in the beginning of Maadhi will make it Maadhi Ba'eed, e.g. he helped (كَانَ نَصَرَ).

Maadhi Natamaam

Placing (كَانَ) in the beginning of Mudaari' will make it Maadhi Natamaam, e.g. (كَانَ يَنْصُرُ) he used to help.

Maadhi Ihtimaali

Placing (لَعَلَّمَا) in the beginning of Maadhi will make it Maadhi Ihtimaali, e.g. (لَعَلَّمَا نَصَرَ) he was probably helped.

Maadhi Tamanna`i

Placing (لَيْتَمَا) in the beginning of Maadhi will make it Maadhi Tamanna'i, e.g. (لَيْتَمَا نَصَرَ) if only he helped.

Fi`l Mudaari

That verb which shows the present or future tense.

Examples

He is helping or will help	يَنْصُرُ
He is hitting or will hit	يَضْرِبُ
He is opening or will open	يَفْتَحُ
He is listening or will listen	يَسْمَعُ
He is honouring or will honour	يَكْرُمُ

There are 14 forms of Fi'l Mudaari' just as in Maadhi. The sign of Maadhi comes at the end of the word but the sign of Mudaari' comes in the beginning and the end of the word. Therefore, in order to get the correct meaning of the forms of Mudaari', the start and end of the word should be considered.

Signs of Mudaari`

There are four signs of Mudaari' (أ ، و ، ي ، ت). One of the four will come at the beginning of Mudaari' and 5 forms of Mudaari' have dhamma at the end, 2 have noon of plural feminine and 7 have noon a'raabi.

Scale of Mudaari`

He is helping or will help	يَنْصُرُ
They (dual) are helping or will help	يَنْصُرَانِ
They (plural) are helping or will help	يَنْصُرُوْنَ
She is helping or will help	تَنْصُرُ
They are helping or will help	تَنْصُرَانِ
They (plural) are helping or will help	يَنْصُرْنَ
You (m) are helping or will help	تَنْصُرُ
You are helping or will help	تَنْصُرَانِ
You are helping or will help	تَنْصُرُوْنَ
You (f) are helping or will help	تَنْصُرِيْنَ
You are helping or will help	تَنْصُرَانِ
You are helping or will help	تَنْصُرْنَ
I am helping or will help	اَنْصُرُ
We are helping or will help	نَنْصُرُ

Exercise of Mudaari`

Translate the following words:

I am worshipping or will worship اَعْبُدُ

We are worshipping or will worship نَعْبُدُ

I am learning or will learn اَعْلَمُ

We are learning or will learn نَعْلَمُ

I am listening or will listen	اَسْمَعُ
We are listening or will listen	نَسْمَعُ
I am writing or will write	اَكْتُبُ
We are writing or will write	نَكْتُبُ
I am reading or will read	اَقْرَأُ
We are reading or will read	نَقْرَأُ
I am opening or will open	اَفْتَحُ
We are opening or will open	نَفْتَحُ
I am testifying or will testify	اَشْهَدُ
We are testifying or will testify	نَشْهَدُ
I am protecting or will protect	اَحْفَظُ
We are protection or will protect	نَحْفَظُ
I am being patient or will be patient	اَصْبِرُ
We are being patient or will be patient	نَصْبِرُ
They know or will know	يَعْلَمُوْنَ
You know or will know	تَعْلَمُوْنَ
They are making ruku or will make ruku	يَرْكَعُوْنَ
You are making ruku or will make ruku	تَرْكَعُوْنَ
They are making sajdah or will make Sajdah	يَسْجُدُوْنَ
You are making Sajdah or will make Sajdah	تَسْجُدُوْنَ
You (f) are listening or will listen	تَسْمَعِيْنَ
You (f) are making Sajdah or will make Sajdah	تَسْجُدِيْنَ

You (f) are opening or will open	تَفْتَحِيْنَ
You (f) are hitting or will hit	تَضْرِبِيْنَ
You (f) are reading or will read	تَقْرَئِيْنَ
You (f) are making ruku or will make ruku	تَرْكَعِيْنَ
They (f) are making ruku or will make ruku	يَرْكَعْنَ
They (f) are writing or will write	يَكْتُبْنَ
You (f) are writing or will write	تَكْتُبْنَ
They (f) are giving testimony or will give testimony	يَشْهَدْنَ
You (f) are giving testimony or will give testimony	تَشْهَدْنَ

Mudaari` Majhool

Verbs of 3 letters are made by placing them on the scale of (), i.e. the sign of Mudaari' should be given a dhammah.

Examples

He is being helped or will be helped	يُنْصَرُ
He is being hit or will be hit	يُضْرَبُ
He is being heard or will be heard	يُسْمَعُ
It is being read or will be read	يُقْرَءُ
It is being prostrated or will be made to prostrate	يُسْجَدُ
It is being opened or will be opened	يُفْتَحُ
It is being written or will be written	يُكْتَبُ
Patience is being shown or patience will be shown	يُصْبَرُ
It is being protected or it will be protected	يُحْفَظُ
It is being made to bow or will be made to bow	يُرْكَعُ

The forms of Mudaari` Manfi

There are thre forms of Mudaari` Manfi.

1. By means of (لَا)

(لَا) creates a negative meaning in Mudaari' and it does not affect the word in any way. The noon and dhammah at the end of a Mudaari' word remains the same.

Examples

I shall not worship	لَا اَعْبُدُ
We shall not make Sajdah	لَا نَسْجُدُ
They do not know or will not know	لَا يَعْلَمُوْنَ
You do not know or will not know	لَا تَعْلَمُوْنَ
They are not making ruku'	لَا يَرْكَعُوْنَ
They are not listening or will listen	لَا يَسْمَعُوْنَ
You will not hit (f)	لَا تَضْرِبِيْنَ
You (f) will not open	لَا تَفْتَحِيْنَ
They will not make Sajdah	لَا يَسْجُدْنَ
You will not write	لَا تَكْتُبْنَ

2. By means of (لَنْ)

(لَنْ) creates a meaning of future and emphasis in the negative meaning, e.g. (لَنْ يَّدْخُلَ) he will never enter. (لَنْ) has this effect on the word that 5 forms of mudaari' the dhammah is removed and a fatha is placed and removes the noon from 7 forms that comes in place of dhammah it is called noon a'raabi. It has no effect on the plural noon of feminine.

Examples

He will never have strength	لَنْ يَّقْدِرَ
We shall never increase	لَنْ يَّزِيْدَ
We shall never enter	لَنْ تَّدْخُلَ
You will never make ruku'	لَنْ تَرْكَعِي
You will never make Sajdah	لَنْ تَسْجُدِيْ
He will never listen	لَنْ يَسْمَعُوْا
You will never open	لَنْ تَفْتَحُوْا
They will never go	لَنْ يَّذْهَبْنَ
You (f) will never make Sajdah	لَنْ تَسْجُدْنَ
You will never make	لَنْ تَجْعَلَ

3. By means of (لَمْ)

(لَمْ) makes mudaari' into the negative maadhi meaning. It removes the dhammah, noon a'raabi and vowel from the end of mudaari' and if there is a consonant at the end, it will get a jazm

Examples

You did not do	لَمْ تَفْعَلُوْا
He did not make	لَمْ يَجْعَلْ
We did not open	لَمْ نَشْرَحْ
He did not give birth	لَمْ يَلِدْ
We did not kill	لَمْ نَقْتُلْ

You did not hear لَمْ تَسْمَعِيْ

They did not go لَمْ يَذْهَبُوْا

Mudaari` Muthbat Emphasized

Placing a laam in the beginning of mudaari' and a noon mushaddad at the end creates a meaning of emphasis. However, in this case mudaari' will only give the meaning of future. Remember well that a laam with zer will come on all 14 forms and in 5 forms, before noon a fatha will come in place of dhammah and in 2 forms a dhammah will come in place of waaw. A kasrah will come in place of yaa in 1 form and in 6 forms alif will come before noon and where there is alif before noon, then noon will get kasrah, otherwise fatha.

You will definitely enter لَتَدْخُلَنَّ

You (f) will definitely enter لَتَدْخُلِنَّ

You will definitely mount لَتَرْكَبُنَّ

Amr (Command)

In Amr there is command and a jazm will come at the end. The vowel and noon a'raabi will be removed. The verbs of 3 letters will come on 3 scales,

أُفْعُلْ Like أُنْصُرْ

اِفْعِلْ Like اِضْرِبْ

اِفْعَلْ Like اِفْتَحْ

The law of making Amr is that the sign of Mudaari is removed and if the letter is mutaharrik, then a jazm will be placed at the end, e.g. تُقَاتِلُ And if the letter after the sign of mudaari' is saakin, then a hamzah will be placed in the beginning on condition that the middle letter has a dhammah and a jazm will be placed at the end, e.g. تَنْصُرُ أُنْصُرْ And if the middle letter does not have dhammah then a hamzah with kasrah will be brought in the beginning and a jazm will be placed at the end, e.g. اِضْرِبْ From تَضْرِبُ and اِفْتَحْ from تَفْتَحُ

Scale of Amr

أُنْصُرْ أُنْصُرَا أُنْصُرُوْا أُنْصُرِىْ أُنْصُرَا أُنْصُرْنَ

Nahi

There is prohibition in Nahi, e.g. (لَا تَظْلِمْ) do not oppress. The law for making it is that (لَا) is brought in the beginning of mudaari'. (لَا) of nahi will give jazm at the end of mudaari' and it drops the noon a'raabi or vowel off.

Scale of Nahi

لَا تَنْصُرْ   لَا تَنْصُرَا   لَا تَنْصُرُوْا   لَا تَنْصُرِىْ   لَا تَنْصُرَا   لَا تَنْصُرْنَ

Amr and Nahi examples

You read	اِقْرَأْ
You make Sajdah (f)	اُسْجُدِيْ
Make ruku'	اِرْكَعُوْا
Do not push away	لَا تَنْهَرْ
Do not oppress	لَا تَقْهَرْ
Go	اِذْهَبُوْا
Do not eat	لَا تَاْكُلُوْا
Enter	اُدْخُلِيْ
Do not enter	لَا تَدْخُلْ
Do not enter (plural masculine)	لَا تَدْخُلُوْا

Imortant note:

It is very necessary in order to translate Mudaari' and related verbs correctly that every form and its sign be recognized. The sign in the beginning of every form and the sign at the end should be recognized thoroughly.

Practice of Mudaari` and Nahi

Translate the words below:

Return	اِرْجِعُوْا
You returned	تَرْجِعُوْنَ
Return (f)	اِرْجِعِيْ
Do not return	لَا تَرْجِعُوْا
You return	تَرْجِعُ
He will never return	لَنْ يَّرْجِعَ
She will not return	لَمْ تَرْجِعِيْ
Help	اُنْصُرْ
Do not hear	لَا تَسْمَعُوْا
He will never open	لَنْ يَّفْتَحَ
They will not see	لَمْ يَنْظُرُوْا
Do not laugh	لَا تَضْحَكُوْا
They are laughing	يَضْحَكُوْنَ
Do not laugh	لَنْ تَّضْحَكَ
I will not laugh	لَمْ اَضْحَكْ

You (f) laugh	اَضْحَكْنَ
You (f) are opening	تَفْتَحِيْنَ
They are protecting	يَحْفَظُوْنَ
They will never protect	لَنْ يَّحْفَظُوْا
You (f) will not open	لَمْ تَفْتَحِي
Open (f)	اِفْتَحِيْ
You are killing or will kill	تَقْتُلُ
Kill	اُقْتُلْ
Do not kill	لَا تَقْتُلْ
You will never kill	لَنْ تَقْتُلَ
You did not kill	لَمْ تَقْتُلْ
You will never go	لَنْ تَّذْهَبَ
You (plural) will not go	لَا تَذْهَبُوْا
Go (plural masculine)	اِذْهَبُوْا
You will never go	لَنْ تَذْهَبُوْا
You did not go	لَمْ تَذْهَبُوْا
We shall never enter	لَنْ نَّدْخُلَ
You will definitely enter	لَتَدْخُلَنَّ
You will definitely hear	لَتَسْمَعُنَّ
They will definitely help	لَيَنْصُرَنَّ
Do not reject	لَا تَكْفُرْ
Hit	اِضْرِبْ

Remember	اُذْكُرُوْا
Worship	اُعْبُدُوْا
Do not enter	لَا تَدْخُلُوْا

Derived Nouns

They are 7:

Ism Faa`il

That derived noun that shows the doer of the action, e.g. (نَاصِرٌ) helper, (ضَارِبٌ) hitter, (فَاتِحٌ) opener, (سَامِعٌ) listener, (حَامِدٌ) praiser.

Ism Maf `ool

It is that derived noun that shows upon whom the action took place. For example, (مَنْصُوْرٌ) helped, (مَضْرُوْبٌ) hit, (مَفْتُوْحٌ) opened, (مَسْمُوْعٌ) heard, (مَحْمُوْدٌ) praised.

Ism Zarf

It is that derived noun that shows the place or the time in which the action took place, for example, (مَنْصَرٌ) a place of helping, (مَضْرِبٌ) a place of hitting, (مَفْتَحٌ) a place of opening, (مَشْرَبٌ), a place of drinking, (مَضْجَعٌ) a place of lying down.

Ism Aala

It is that derived noun which shows the means or object with which the action was done. For example, (مِضْرَابٌ) object of hitting, (مِفْتَاحٌ) object of opening, (مِقْمَعٌ) spade, (مِنْشَارٌ) axe, (مِيْزَانٌ) scale.

Sifat Mushabbah

That derived noun which shows either a good or bad quality. For example, (حَسَنٌ) good, (رَحِيْمٌ) merciful, (عَطْشَانٌ) thirsty, (مَيِّتٌ) dead, (شُجَاعٌ) brave

Ism Mubaalagha

That derived noun which shows such a being in which the verb or quality is found in abundance. For example, (عَلَّامٌ) one knows a lot, (قَيُّوْمٌ) one who holds firm, (رَءُوْفٌ) very merciful, (قُدُّوْسٌ) very pure, (صِدِّيْقٌ) very truthful

Ism Tafdeel

It is that derived noun that shows a verb or quality found to be comparatively more in one person. For example, (اَعْلَمُ) one who knows more, (اَحْسَنُ) one who is better, (اَكْبَرُ) greater, (حُسْنٰى) more beautiful, (كُبْرٰى) greater (f)

Murakkabat (sentences)

A word on its own is called Mufrad and if two words are joined it is called Murakkab. There are two types of Murakkab. One is Murakkab Naaqis, from which complete information is not learnt. Second, Murakkab Taam, from which something complete is known.

The following forms of Murakkab Naaqis are used in abundance; Murakkab Idaafi, Murakkab Tauseefi, Murakkab Ishaari, Murakkab ba Ism Mausool, Jaar wa Majroor

Murakkabat (sentences)

In Murakkab Idaafi, the first part is called Mudaaf and the second part is called Mudaaf Ilayh. When translating, the Mudaaf Ilayh is translated first and then the Mudaaf. A word like 'of' is commonly brought between the translation of the Mudaaf and the Mudaaf Ilayh.

Examples

Rasul of Allaah	رَسُوْلُ اللهِ
Laws of Allaah	اَحْكَامُ اللهِ
Book of Allaah	كِتَابُ اللهِ
Your father	اَبُوْكَ
Your brothers	اِخْوَانُكَ
Your mother	اُمُّكَ
My house	بَيْتِيْ
My children	اَوْلَادِيْ

My nation قَوْمِيْ

Remember that alif laam does not come on the Mudaaf and tanween cannot come on the Mudaaf as well.

Dhameer is Mudaaf Ilayh

Sin	اِثْمٌ	Ears	آذَانٌ
Heart	قَلْبٌ	Pool	مَشْرَبٌ
Vegetables	بَقْلٌ	Husband	بَعُوْلَةٌ
Fuel	وَقُوْدٌ	Clothing	كِسْوَةٌ
Backs	ظُهُوْرٌ	Era	اَجَلٌ
Doors	اَبْوَابٌ	Farm	حَرْثٌ
Colour	لَوْنٌ	Talk	تَحَاوَرٌ
Black Magic	سَحْرٌ	Children	ذُرِّيَّةٌ
Stubbornness	طُغْيَانٌ	Sins	ذُنُوْبٌ
Fingers	اَصَابِعٌ		

His sin اِثْمُه

His reward اَجْرُه

His self نَفْسُه

His face وَجْهُه

His heart قَلْبُه

His matter اَمْرُه

Its vegetables بَقْلُهَا

Its fuel	وَقُوْدُهَا
Its backs	ظُهُوْرُهَا
Its doors	اَبْوَابُهَا
Below it	تَحْتَهَا
Above it	فَوْقَهَا
Their black magic	سِحْرُهُمَا
Their father	اَبُوْهُمَا
Their Rabb	رَبُّهُمَا
Their protection	حِفْظُهُمَا
Between them	بَيْنَهُمَا
Their benefit	نَفْعُهُمَا
Their stubbornness	طُغْيَانِهِمْ
Their fingers	اَصَابِعَهُمْ
Their ears	آذَانِهِمْ
Their eyes	اَبْصَارُهُمْ
Their place of drinking	مَشْرَبَهُمْ
Their deeds	اَعْمَالَهُمْ
Their selves	اَنْفُسَهُنَّ
Their husbands	بَعُوْلَتُهُنَّ
Their sustenance	رِزْقُهُنَّ
Their clothing	كِسْوَتُهُنَّ
Their time	اَجَلُهُنَّ

Your staff	عَصَاكَ
Your deity	اِلٰهَكَ
Your food	طَعَامُكَ
Your donkey	حِمَارُكَ
Your hand	يَدُكَ
Your sign	آيَتُكَ
Between you	بَيْنَكُمَا
Your call	دَعْوَتُكُمَا
Your speech	تَحَاوُرَكُمَا
With you	مَعَكُمَا
Your Rabb	رَبُّكُمَا
One of you	اَحَدُكُمَا
Your brothers	اِخْوَانُكُمْ
Your farm	حَرْثُكُمْ
Your mention	ذِكْرُكُمْ
Your children	اَبْنَائُكُمْ
Your houses	بُيُوْتِكُنَّ
Your plot	كَيْدَكُنَّ
My bounty	نِعْمَتِيْ
My servants	عِبَادِيْ
Our sins	ذُنُوْبَنَا
Our mistakes	خَطَايَانَا

Apparent nouns are Mudaaf Ilayh

Jahannam	اَلْجَحِيْمُ	Plotters	اَلْمَاكِرِيْنَ
Creator	بَدِيْعٌ	Journey	ظَعْنٌ
Shiny stone	صَفْوَانٌ	Meet	مُلَاقُوْا
Knot	عُقْدَةٌ	Speech	قَوْلٌ
End	عَاقِبَةٌ	Stay	اِقَامَةٌ
Evil end	وَبَالٌ		

People of Jahannam — اَصْحَابُ الْجَحِيْمِ

Creator of the skies — بَدِيْعُ السَّمٰوَاتِ

Like a shiny stone — مَثَلِ صَفْوَانٍ

The knot of marriage — عُقْدَةُ النِّكَاحِ

Religion of Ibraaheem — مِلَّةَ اِبْرَاهِيْمَ

End of the oppressors — عَاقِبَةُ الظَّالِمِيْنَ

Best of plotters — خَيْرُ الْمَاكِرِيْنَ

Meeting of Allaah — مُلَاقُوْا اللهِ

Speech of the believers — قَوْلَ الْمُؤْمِنِيْنَ

With the patient — مَعَ الصَّابِرِيْنَ

Taking his family out — اِخْرَاجُ اَهْلِه

Evil End of their matter — وَبَالَ اَمْرِهِمْ

The countenance of your Rabb — وَجْهُ رَبِّكَ

Day of your journey — يَوْمَ ظَعْنِكُمْ

Day of your stay — يَوْمَ اِقَامَتِكُمْ

Murakkab Tauseefi

The first word in Murakkab Tauseefi is called Mausoof and the second is called Sifat. The Sifat explains the good or bad condition of the Mausoof. The Mausoof and Sifat must correspond in 10 things; i'raab, i.e. fatha, dhammah, kasrah, ma'rifah, nakirah, mudhakkar, mu'annath, singular, dual, plural. **When translating, the mausoof is translated after the sifat.** For example, (حَيٰوةً طَيِّبَةً) a good life, (اَلْفَوْزُ الْعَظِيْمُ) great success, (كِتَابٌ مَّرْقُوْمٌ) written book

Recompense	اَلسَّحَابُ	Middle	اَلْوُسْطٰى
Subservient	اَلْمُسَخَّرُ	Life	اَلنَّفْسُ
Thread	اَلْخَيْطُ	Months	اَشْهُرٌ
Female slave	اَمَةٌ	Counted	مَعْدُوْدَاتٌ
Nation	أُمَّةٌ	Pure	مُطَهَّرَةٌ
Group	فِئَةٌ	Very honoured	اَلْاَكْرَمُ
Progeny	ذُرِّيَّةٌ	Signs	آيَاتٌ
Handhold	اَلْعُرْوَةُ	Clear	بَيِّنَاتٌ
Firm	اَلْوُثْقٰى		

One deity — اِلٰهٌ وَّاحِدٌ

Believing slave — عَبْدٌ مُّؤْمِنٌ

Proper speech — قَوْلٌ مَّعْرُوْفٌ

Open enemy — عَدُوٌّ مُّبِيْنٌ

Good acceptance — قَبُوْلٍ حَسَنٍ

The acceptor of Repentance, the Merciful — اَلتَّوَّابُ الرَّحِيْمُ

The straight path	اَلصِّرَاطَ الْمُسْتَقِيْمَ
The honoured Masjid	اَلْمَسْجِدِ الْحَرَامِ
Subservient clouds	اَلسَّحَابِ الْمُسَخَّرِ
One nation	اُمَّةٌ وَّاحِدَةٌ
Female believing slave	اَمَةٌ مُّؤْمِنَةٌ
White thread	اَلْخَيْطُ الْاَبْيَضِ
Small group	فِئَةٌ قَلِيْلَةٌ
Pure progeny	ذُرِّيَّةٌ طَيِّبَةٌ
Goods that are present	تِجَارَةٌ حَاضِرَةٌ
Satisfied self/soul	اَلنَّفْسُ الْمُطْمَئِنَّةُ
Great sign	اَلْآيَةُ الْكُبْرٰى
Known months	اَشْهُرٌ مَّعْلُوْمَاتٌ
Counted days	اَيَّامًا مَّعْدُوْدَاتٍ
Pure spouses	اَزْوَاجٌ مُّطَهَّرَةٌ
Clear signs	آيَاتٍ بَيِّنٰتٍ

Murakkab Ishaari

The objective of Ism Ishaara is to indicate towards something. For masculine (هٰذَا), (هٰذَانِ), (هٰؤُلَآءِ), (ذٰلِكَ) for feminine (هٰذِهِ), (هَاتَانِ), (تِلْكَ), (أُوْلٰئِكَ) are used.

Sometimes a Ism Ishaara is Mausoof and the Ism after it is Sifat, e.g. (هٰذَا النَّبِيُّ) this Nabi. The Ism Ishaara can sometimes be Mubtada and the Ism after it will be khabar, e.g. (هٰذَا صَادِقٌ).

Tree	اَلشَّجَرَةُ	More pure	اَطْهَرُ
Town	اَلْقَرْيَةُ	Make slip	رَاوَدَتْ
Two enemies	خَصْمَانِ	Break	يَنْقُضُوْنَ
To make light	تَخْفِيْفٌ	Fuel	وَقُوْدٌ
More clean	اَزْكٰى		

That book	ذَالِكَ الْكِتَابُ
This tree	هٰذِهِ الشَّجَرَةَ
That is better for you	ذٰلِكُمْ خَيْرٌ لَّكُمْ
This town	هٰذِهِ الْقَرْيَةَ
That nation	تِلْكَ اُمَّةٌ
These two enemies	هٰذَانِ خَصْمَانِ
They are the people of Jannah	أُوْلٰئِكَ اَصْحَابُ الْجَنَّةِ
They are successful	أُوْلٰئِكَ هُمُ الْمُفْلِحُوْنَ
That is ease from your Rabb and mercy	ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ
This is naught (only)but a man	مَا هٰذَا اِلاَّ بَشَرٌ
That is purer for you and cleaner	ذٰلِكُمْ اَزْكٰى لَكُمْ وَاَطْهَرُ

Murakkab ba Ism Mausool

Ism Mausool is generally translated as that, which. (اَلَّذِیْ), (اَلَّذَانِ), (اَلَّذِیْنَ) is used for masculine and (اَلَّتِیْ), (اَللَّتَانِ), (اَللّٰوَاتِیْ) for feminine. The word after Ism Mausool is called Silah.

Who created you اَلذِيْ خَلَقَكُمْ

O you who believe يَآ اَيُّهَا الَّذِيْنَ آمَنُوْا

Allaah, He created the skies اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ

They are the ones upon whom Allaah has favoured اُوْلٰئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ

They are the ones who are true اُوْلٰئِكَ الَّذِيْنَ صَدَقُوْا

Remember my favour which i favoured upon you اُذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ

And she lured him, the one who was in her house وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا

Those who believe in the unseen اَلَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ

Those who break the promise of Allaah اَلَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ

Fear the fire the fuel of which is people and stones اِتَّقُوْا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ

Murakkab Jaar wa Majroor

باو تا و کاف و لام و واو و مُنْذُ ومُذْ خَلا

رُبَّ حَاشَا مِنْ عَدَا فِي عن علٰی حَتّٰی اِلٰی

There are 17 letters in Arabic called the letters of Jaar. They come in the beginning of a Ism and the last letter of the Ism will get Kasrah, it is called Majroor. It is necessary for Jaar Majroor to be linked to a verb or Ism. Each letter has a separate meaning. Some letters have more than one meaning. Here, the meanings that are used most of the time are mentioned below.

With, from, by means of, in recompense	با		
Oath	تا	From	مِنْ
Example	كاف	Besides	عَدَا
For	لام	In	فِي
Oath, and	واو	From	عن
From	مُنْذُ و مُذْ	On, upon	علٰی
Besides	خَلا	Until	حَتّٰی
Sometimes	رُبَّ	Until	اِلٰی
Besides	حَاشَا		

Piety	اَلْبِرُّ	Justice	اَلْقِسْطُ
Life	نَفْسٌ	Happiness	اَلسَّرَّآءُ
Beds	اَلْمَضَاجِعُ	Unhappiness	سَخَطٌ
Very stubborn	اَلطَّاغُوْتُ	Deviation	اَلْغَیُّ
Gold	اَلذَّهَبُ	Garden of date palms	نَخِيْلٌ

Heels	اَعْقَابٌ	Hill	رَبْوَةٌ
Mouth	اَفْوَاهٌ	News	اَنْبَاءٌ
With us	لَدُنَّا	Evening	اَلْعَشِيْ
Of the chest	ذَاتِ الصُّدُوْرِ	Morning	اَلْاِبْكَارُ
Wind	رِيْحٌ	Three thousand	ثَلٰثَةُ آلَافٍ
Garden	جَنَّةٌ		

With him بِه

from them لَهُمَا

Upon them عَلَيْهِمْ

From her مِنْهَا

From them عَنْهُمَا

In them فِيْهِنَّ

To you اِلَيْكَ

For you لَكُمْ

For you (f) لَكِ

From you مِنْكُنَّ

From us عَنِّيْ

Upon us عَلَيْنَا

For Allaah لِلّٰهِ

In the aakhirat بِالْآخِرَةِ

From the people مِنَ النَّاسِ

In the earth فِي الْاَرْضِ

With piety بِالْبِرِّ

From life عَنْ نَّفْسٍ

With anger بِغَضَبٍ

To some اِلٰى بَعْضٍ

By Allaah تَاللّٰهِ

From morning مِنَ الْفَجْرِ

To the night اِلَى اللَّيْلِ

In the beds فِي الْمَضَاجِعِ

Towards stubbornness اِلَى الطَّاغُوْتِ

From gold مِنَ الذَّهَبِ

With justice بِالْقِسْطِ

In happiness فِي السَّرَّآءِ

With unhappiness بِسَخَطٍ

In deviation فِي ضَلَالٍ

For killing لِلْقِتَالِ

From goodness مِنْ خَيْرٍ

In Makkah بِمَكَّةَ

From date palms مِنْ نَخِيْلٍ

From deviation مِنَ الْغَيِّ

To their beds اِلٰى مَضَاجِعِهِمْ

In their ears فِي آذَانِهِمْ

From below them مِنْ تَحْتِهَا

From their mouths	مِنْ اَفْوَاهِهِمْ
From my family	مِنْ اَهْلِيْ
With my book	بِكِتَابِيْ
From your houses	مِنْ دِيَارِكُمْ
With their tongues	بِاَلْسِنَتِهِمْ
Besides me	مِنْ دُوْنِيْ
With our punishment	بِعَذَابِنَا
For our brothers	لِاِخْوَانِنَا
From the fear of Allaah	مِنْ خَشْيَةِ اللهِ
What is in the chests	بِذَاتِ الصُّدُوْرِ
In the path of Allaah	فِي سَبِيْلِ اللهِ
In this life	فِيْ هٰذِهِ الْحَيٰوةِ
To the straight path	اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ
Towards forgiveness from your Rabb	اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ
In the hearts of those who disbelieve	فِي قُلُوْبِ الَّذِيْنَ كَفَرُوْا
Upon the disbelieving nation	عَلَى الْقَوْمِ الْكٰفِرِيْنَ
Upon the entire book	بِالْكِتَابِ كُلِّهٖ
With relatives and the orphans	بِذِي الْقُرْبٰى وَالْيَتٰمٰى
Like wind	كَمَثَلِ رِيْحٍ
In the Deen of Allaah	فِي دِيْنِ اللهِ
About great news	عَنِ النَّبَاِ الْعَظِيْمِ
From darkness to light	مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ

Upon every oppressor from them	عَلٰى كُلِّ جَبَلٍ مِنْهُنَّ
Like a shiny stone upon which there is sand	كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ
Like a garden with a hill	كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
For a day about which there is no doubt	لِيَوْمٍ لَا رَيْبَ فِيْهِ
From news of the unseen	مِنْ اَنْبَاءِ الْغَيْبِ
In evening and morning	بِالْعَشِيِّ وَالْاَبْكَارِ
In the world and the Aakhirat	فِي الدُّنْيَا وَالْآخِرَةِ
Three thousand angels	بِثَلٰثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ
From Allaah, the Overpowering, the Wise	مِنْ عِنْدِ اللهِ الْعَزِيْزِ الْحَكِيْمِ
On account of mercy from Allaah	فَبِمَا رَحْمَةٍ مِنَ اللهِ

Complete sentences (Murakkab Taam)

Those sentences, from which complete information is acquired, whether some news is known or some command, a question, hope etc. This type of information is made apparent and they are called sentences, e.g. Rahmaan taught the Qur'aan (اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنُ), Worship your Rabb (اُعْبُدْ رَبَّكَ), do not misappropriate regarding Allaah and the Rasul (لَا تَخُوْنُوْا اللهَ وَ الرَّسُوْلَ), is Allaah not the most just of judges (اَلَيْسَ اللهُ بِاَحْكَمِ الْحَاكِمِيْنَ), if only my nation knew (يٰلَيْتَ قَوْمِىْ يَعْلَمُوْنَ).

Sentences beginning with a verb

The sentences beginning with a verb are called fi'liyyah sentences. If the verb is active and after it will come the doer (faa'il), whether it be a dhameer or an apparent noun. If the verb is passive, then the naa'ib faa'il will come thereafter. Example of fi'l and faa'il, (خَلَقَ اللهُ) Allaah created, example of fi'l and naa'ib faa'il (خُلِقَ الْاِنْسَانُ) man was created.

Fi`l and Faa`il

In the case of an active verb, there will be a faa'il.

Put a seal	خَتَمَ	Never reach	لَنْ تَمَسَّنَا
Was not profitable	مَا رَبِحَتْ	Reveals	يُنَزِّلُ
Want	شَاءَ	Sent forth	قَدَّمَتْ
Found	تَلَقّٰى	Keeps as friend	يَوَدُّ
Will not be of use	لَا تَجْزِيْ	Soon will say	سَيَقُوْلُ
Enlivens	يُحْيِيْ	Foolish people	اَلسُّفَهَاءُ

Allaah placed a seal	خَتَمَ اللّٰهُ
People believed	آمَنَ النَّاسُ
Their trade was not profitable	مَا رَبِحَتْ تِجَارَتُهُمْ
Allaah wanted	شَاءَ اللّٰهُ
Your Rabb said	قَالَ رَبُّكَ
Aadam found	فَتَلَقّٰى آدَمُ
No person will help	لَا تَجْزِيْ نَفْسٌ
The fire will never touch	لَنْ تَمَسَّنَا النَّارُ
Allaah reveals	يُنَزِّلُ اللّٰهُ
Their hands send forth	قَدَّمَتْ اَيْدِيْهِمْ
One of them hopes	يَوَدُّ اَحَدُهُمْ
Those who do not know said	قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ
The foolish people will soon say	سَيَقُوْلُ السُّفَهَاءُ

Fi`l and Naa`ib Faa`il

In the case of a passive verb, there will be a naa'ib faa'il.

Shaken	زُلْزِلَتْ	Has been gathered	جُمِعَ
Will not be accepted	لَا يُقْبَلُ	Has been recited	تُلِيَتْ
Recompense	عَدْلٌ	Will be resurrected	يُحْشَرُ
Has been made obligatory	كُتِبَ	Belied	كُذِّبَ

Allaah has been remembered ذُكِرَ اللهُ

The earth will be shaken زُلْزِلَتِ الْاَرْضُ

No recompense will be accepted لَا يُقْبَلُ مِنْهَا عَدْلٌ

The Qur'aan was recited upon them قُرِئَ عَلَيْهِمُ الْقُرْآنُ

Fasting was made obligatory on them كُتِبَ عَلَيْكُمُ الصِّيَامُ

The sun and moon was gathered جُمِعَ الشَّمْسُ وَالْقَمَرُ

His verses were recited upon them تُلِيَتْ عَلَيْهِمْ آيَاتُه

You will not be killed here مَا قُتِلْتُمْ هٰهُنَا

The enemies of Allaah will be resurrected يُحْشَرُ اَعْدَآءُ اللهِ

The Rusul were belied كُذِّبَ رُسُلٌ

Love of desires was made beloved to people زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ

Fi`l and that linked to the Fi`l

The Jaar letter will join to the noun after it, i.e. the Majrooor and will become a fi'liyyah sentence.

Unseen	اَلْغَيْبُ	Prepared	اُعِدَّتْ
Their hearts	قُلُوْبُهُمْ	Given sustenance	رُزِقُوْا
Solitude	خَلَوْا	Cause corruption	يُفْسِدُوْنَ
Devils	شَيَاطِيْنُ	How do they reject	كَيْفَ تَكْفُرُوْنَ
Left	تَرَكَ	We mention purity	نُسَبِّحُ
Darknesses	ظُلُمَاتٌ	We glorify	نُقَدِّسُ

They believe in the unseen يُؤْمِنُوْنَ بِالْغَيْبِ

Allaah placed a seal on their hearts خَتَمَ اللهُ عَلٰى قُلُوْبِهِمْ

We believed in Allaah and the Last Day آمَنَّا بِاللهِ وَالْيَوْمِ الْآخِرِ

Do not cause corruption in the earth لَا تُفْسِدُوْا فِي الْأَرْضِ

Went in solitude to their devils خَلَوْا اِلٰى شَيَاطِيْنِهِمْ

Left them in darknesses تَرَكَهُمْ فِي ظُلُمَاتٍ

Sent from the sky اَنْزَلَ مِنَ السَّمَاءِ

Brought forth from its fruits اَخْرَجَ بِهٖ مِنَ الثَّمَرَاتِ

We revealed upon our servants نَزَّلْنَا عَلٰى عَبْدِنَا

Prepared for the disbelievers أُعِدَّتْ لِلْكٰفِرِيْنَ

Given sustenance from fruit رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ

Given sustenance from before رُزِقْنَا مِنْ قَبْلُ

How do you disbelieve in Allaah كَيْفَ تَكْفُرُوْنَ بِاللهِ

He created for you whatever is in the earth خَلَقَ لَكُمْ مَا فِي الْأَرْضِ

Your Rabb said to the angels قَالَ رَبُّكَ لِلْمَلَائِكَةِ

Do you make in it he who will cause corruption in it اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا

We mention Your praises and we glorify You نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

Presented him to the angels عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Fi`l and Maf `ool

Besides a faa'il, a Maf'ool or Haal or Tameez is used with a Fi'l. The complete explanation of these will come in the coming parts (of Miftaahul Qur'aan). It will be explained in such a way that you will be able to translate them well.

Fi`l and Maf `ool

The one upon whom the action of the Faa'il takes place is called Maf'ool.

They establish	يُقِيْمُوْنَ	You recite	تَتْلُوْنَ
They deceive	يُخَادِعُوْنَ	Command	تَأْمُرُوْنَ
They bought	إِشْتَرُوْا	Forget	تَنْسَوْنَ
Snatch	يَخْطَفُ	They slaughter	يُذَبِّحُوْنَ
Carpet	فِرَاشًا	They keep alive	يَسْتَحْيُوْنَ
They break	يَنْقُضُوْنَ		

They establish salaah — يُقِيْمُوْنَ الصَّلَاةَ

They deceive Allaah — يُخَادِعُوْنَ اللهَ

They purchase deviation — إِشْتَرَوُا الضَّلَالَةَ

Worship your Rabb — أُعْبُدُوْا رَبَّكُمْ

They eyes (eye-sight) will be snatched — يَخْطَفُ اَبْصَارَهُمْ

They did good deeds — عَمِلُوْا الصَّالِحٰتِ

Made the earth a carpet for you — جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا

They break the promise of Allaah — يَنْقُضُوْنَ عَهْدَ اللهِ

Guides many thereby — يَهْدِيْ بِهٖ كَثِيْرًا

Taught Aadam the names عَلَّمَ آدَمَ الْاَسْمَآءَ

Knows better the unseen of the skies and the earth اَعْلَمُ غَيْبَ السَّمٰوَاتِ وَالْاَرْضِ

Do not go close to this tree لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ

Remember My bounty اُذْكُرُوْا نِعْمَتِيَ

Establish salaah and give zakaah اَقِيْمُوْا الصَّلَاةَ وَآتُوْا الزَّكٰوةَ

Recite the book تَتْلُوْنَ الْكِتَابَ

You command the people and forget yourselves تَأْمُرُوْنَ النَّاسَ وَتَنْسَوْنَ اَنْفُسَكُمْ

Slaughter your sons and keep your daughters alive يُذَبِّحُوْنَ اَبْنَآئَكُمْ وَيَسْتَحْيُوْنَ نِسَآئَكُمْ

Fi`l, Faa`il, Maf`ool and Muta`alliq

Place	يَجْعَلُوْنَ	I gave virtue	فَضَّلْتُ
Their fingers	اَصَابِعَهُمْ	We gave salvation	نَجَّيْنَا
In their ears	فِيْ آذَانِهِمْ	Punishment	رِجْزًا
Call	اُدْعُوْا	Stick	عَصَا
Your helpers	شُهَدَائَكُمْ	Make Special	يَخْتَصُّ
Give me news	اَنْبِئُوْنِيْ		

They place their fingers in their ears يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْ آذَانِهِمْ

Call your helpers besides Allaah اُدْعُوْا شُهَدَآئَكُمْ مِنْ دُوْنِ اللهِ

He presented him to the angels عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Tell me the names of these things أَنبِئُوْنِي بِأَسْمَآءِ هٰؤُلَاءِ

I gave you preference over the universe فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ

We gave you salvation from the family of Fir'awn نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ

We sent punishment upon those who oppressed أَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا

Hit the stone using your stick اِضْرِبْ بِعَصَاكَ الْحَجَرِ

They write the book with their hands يَكْتُبُوْنَ الْكِتَابَ بِأَيْدِيْهِمْ

Allaah makes special with His mercy whoever He wants اَللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَّشَآءُ

Fi`l and Haal

Haal shows the condition or state of the Faa'il or Maf'ool, like (خَرَجَ مِنْهَا خَائِفًا) he left there fearful, (يَذْكُرُوْنَ اللهَ قِيَامًا) they remember Allaah standing. Sometimes an entire fi'liyyah sentence or ismiyyah sentence can be haal. Example of fi'liyyah sentence being Haal, (جَآءُوْا أَبَاهُمْ عِشَاءً يَّبْكُوْنَ) they came to their father at night crying. Example of ismiyyah sentence being Haal, (يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَّ هُوَ حَسِيْرٌ) your sight will return useless to you in the condition that they will be tired.

They left	تَرَكُوْا	With ease	هَوْنًا
Joined	مُقْتَرِنِيْنَ	Spend the night	يَبِيْتُوْنَ
Morning	أَصْبَحَ	Opposite	أَنْدَادًا
With freedom	رَغَدًا	Return	يَنْقَلِبْ
With desire and fear	رَغَبًا وَّرَهَبًا		

Leave you standing تَرَكُوْكَ قَآئِمًا

The angels came with him joined جَآءَ مَعَهُ الْمَلَآئِكَةُ مُقْتَرِنِيْنَ

He spent the morning in the city fearful فَاَصْبَحَ فِي الْمَدِيْنَةِ خَائِفًا

Eat from there from wherever you want with freedom كُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا

A book came to them from Allaah verifying that which was with them جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللهِ مُصَدِّقًا لِّمَا مَعَهُمْ

They call us with desire and fear يَدْعُوْنَنَا رَغَبًا وَّرَهَبًا

They walk on the earth with ease يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا

They spend the night in prostration and standing before their Rabb يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا

Do not set up partners with Allaah when you know لَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ

They return to their families happy يَنْقَلِبُ اِلٰى اَهْلِه مَسْرُوْرًا

Ismiyyah sentences

The sentence beginning with an ism is called jumla ismiyyah. The first part of the sentence is called mubtada and the second part is called khabar. Like in (اَللّٰهُ اَحَدٌ), (اَللّٰهُ) is the mubtada and (اَحَدٌ) is the khabar.

The mubtada can sometimes be a word

Encompassing	مُحِيْطٌ	Independent	غَنِيٌّ
Remover	مُخْرِجٌ	Overpowering	عَزِيْزٌ
Friend	وَلِيٌّ		

Allaah is encompassing	اَللّٰهُ مُحِيْطٌ
Allaah takes out	اَللّٰهُ مُخْرِجٌ
Allaah is knowing	اَللّٰهُ عَلِيْمٌ
Allaah sees	اَللّٰهُ بَصِيْرٌ
Allaah is the forgiver	اَللّٰهُ غَفُوْرٌ
Allaah is overpowering	اَللّٰهُ عَزِيْزٌ
Allaah is the hearer	اَللّٰهُ سَمِيْعٌ
Allaah is the friend	اَللّٰهُ وَلِيٌّ
Allaah is independent	اَللّٰهُ غَنِيٌّ
Allaah is powerful	اَللّٰهُ قَدِيْرٌ

The mubtada can sometimes be a mudaaf and mudaaf ilayh

One who knows a lot	اَعْلَمُ	Lowered	خَاشِعَةٌ
Its breadth	عَرْضُهَا	Adobe	مَأْوٰى
Covered	غُلْفٌ	Most hard	اَشَقُّ
Gazes	اَبْصَارٌ		

Your Rabb knows best about you — رَبُّكُمْ اَعْلَمُ بِكُمْ

The reward of Allaah is better — ثَوَابُ اللهِ خَيْرٌ

Its breadth is that of the skies and earth — عَرْضُهَا السَّمٰوَاتُ وَالْاَرْضُ

Our hearts are covered — قُلُوْبُنَا غُلْفٌ

Her gaze is lowered — اَبْصَارُهَا خَاشِعَةٌ

His abode is hell — مَأْوٰيهُ جَهَنَّمُ

The punishment of the Aakhirat is most severe — عَذَابُ الْآخِرَةِ اَشَقُّ

The khabar can sometimes be mudaaf and mudaaf ilayh

Allaah is our Rabb — اَللهُ رَبُّنَا

Muhammad is the Rasul of Allaah — مُحَمَّدٌ رَسُوْلُ اللهِ

They are the dwellers of Jannah — اُوْلٰئِكَ اَصْحَابُ الْجَنَّةِ

They are the dwellers of hell (fire) — اُوْلٰئِكَ اَصْحَابُ النَّارِ

He is with you — هُوَ مَعَكُمْ

This is the camel of Allaah — هٰذِهٖ نَاقَةُ اللهِ

Those are the verses of the book — تِلْكَ آيَاتُ الْكِتَابِ

You are our Maula — اَنْتَ مَوْلَانَا

Its knowledge is with Allaah — عِلْمُهَا عِنْدَ اللهِ

The Mubtada can sometimes be a Mausoof and Sifat

Servant	عَبْدٌ	Female servant	اَمَةٌ
Amusement	لَهْوٌ	Things that remain	اَلْبَاقِيَاتُ
Play	لَعِبٌ	Elevates him	يَرْفَعُهُ

And definitely a believing servant is better — وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ

And definitely the life of this world is amusement and play - إِنَّمَا الْحَيٰوةُ الدُّنْيَا لَهْوٌ وَّلَعِبٌ

A believing female servant is better — لَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ

Good deeds that remain are better — اَلْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ

Good deeds lift it — اَلْعَمَلُ الصَّالِحُ يَرْفَعُهُ

The khabar can sometimes be a Mausoof and Sifat

He is the sole deity — هُوَ اِلٰهٌ وَّاحِدٌ

That is the noble Qur'aan — هُوَ قُرْآنٌ مَّجِيْدٌ

That is ten complete — تِلْكَ عَشَرَةٌ كَامِلَةٌ

This is the straight path — هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ

Shaytaan is a clear enemy to you — اَلشَّيْطَانُ لَكُمْ عَدُوٌّ مُّبِيْنٌ

That is great success — ذٰلِكَ الْفَوْزُ الْعَظِيْمُ

That is the day of truth ذٰلِكَ الْيَوْمُ الْحَقُّ

In many sentences the khabar comes before the mubtada

This generally comes in those sentences in which the khabar is majroor.

Appointed time	أَجَلٌ	Throne	سُرُرٌ
Share	نَصِيْبٌ	High	مَرْفُوْعَةٌ
One who guides	هَادٍ	Place of staying	مُسْتَقَرٌّ
Burning	اَلْحَرِيْقُ	Test	بَلَآءٌ

For every nation there is a Rasul لِكُلِّ اُمَّةٍ رَّسُوْلٌ

For every ummah there is an appointed time لِكُلِّ اُمَّةٍ أَجَلٌ

For men there is a share لِلرِّجَالِ نَصِيْبٌ

For women there is a share لِلنِّسَاءِ نَصِيْبٌ

For every nation there is a guide لِكُلِّ قَوْمٍ هَادٍ

For them is there reward لَهُمْ اَجْرُهُمْ

For them is the burning punishment لَهُمْ عَذَابُ الْحَرِيْقِ

For us are our actions لَنَا اَعْمَالُنَا

For you are your actions لَكُمْ اَعْمَالُكُمْ

For them is the punishment of Jahannam لَهُمْ عَذَابُ جَهَنَّمَ

For them are gardens لَهُمْ جَنّٰتٌ

In it are high thrones فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ

In their hearts is sickness فِيْ قُلُوْبِهِمْ مَّرَضٌ

There is a place of staying for you in the earth لَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ

In it is test فِيْ ذٰلِكُمْ بَلَاءٌ

For Allaah is the unseen of the skies and the earth لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ

That mubtada and khabar preceded by harf mushaaba ba fi`l

There are 6 huroof mushabba ba fi'l. (اِنَّ) indeed, (اَنَّ) indeed, (كَاَنَّ) as though, (لَيْتَ) if only, (لَعَلَّ) but, (لٰكِنَّ) so that, possibly. The word after these are called the noun of and the khabar will be called its khabar.

Sees	يَرٰى	Hidden pearl	لُؤْلُؤٌ مَّكْنُوْنٌ
Friend	اَوْلِيَآءُ	Firing arrows	رَمٰى
Create	يُحْدِثُ	You placed into fitnah	فَتَنْتُمْ
Star	كَوْكَبٌ	I sent forth first	قَدَّمْتُ
Shining	دُرِّيٌّ		

Indeed it is definitely the truth اِنَّه لَحَقٌّ

Indeed Allaah sees اِنَّ اللّٰهَ يَرٰى

Indeed you are the friends for Allaah اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ

Indeed Allaah is overpowering, wise اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

Indeed Allaah is all hearing, all knowing اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ

So that you may understand لَعَلَّكُمْ تَعْقِلُوْنَ

So that you may be successful لَعَلَّكُمْ تُفْلِحُوْنَ

So that mercy may be shown to you لَعَلَّكُمْ تُرْحَمُوْنَ

Possibly Allaah will create a matter after this لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا

So that you may acquire piety لَعَلَّكُمْ تَتَّقُوْنَ

As though it is a shining pearl كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ

As though it is a hidden pearl كَاَنَّهُنَّ لُؤْلُؤٌ مَّكْنُوْنٌ

If only I was with them لَيْتَنِيْ كُنْتُ مَعَهُمْ

As though it is it كَاَنَّهٗ هُوَ

But Allaah threw لٰكِنَّ اللّٰهَ رَمٰى

But you placed yourselves into fitnah لٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ

But the devils disbelieved لٰكِنَّ الشَّيَاطِيْنَ كَفَرُوْا

If only I sent forth for my life يٰلَيْتَنِيْ قَدَّمْتُ لِحَيٰوتِيْ

The khabar of huroof mushabba ba fi`l is brought before majroor and the ism afterwards

Return	اِيَابٌ	Indeed advice	لَذِكْرٰى
Definitely the message was conveyed	لَبَلَاغًا		

Indeed to us is their return اِنَّ اِلَيْنَا اِيَابَهُمْ

Indeed upon us is their reckoning اِنَّ عَلَيْنَا حِسَابَهُمْ

Indeed in that is definitely a sign إِنَّ فِي ذٰلِكَ لَآيَةً

Indeed in that is definitely advice إِنَّ فِي ذٰلِكَ لَذِكْرٰى

Indeed for them are gardens أَنَّ لَهُمْ جَنّٰتٍ

Indeed for Allaah is whatever is in the heavens and the earth -

إِنَّ لِلّٰهِ مَا فِي السَّمٰوَاتِ وَالْأَرْضِ

Indeed in this definitely the message has been conveyed -

إِنَّ فِيْ هٰذَا لَبَلَاغًا

Sentences upon which the word (كَانَ) comes

Was, is	كَانَ	Forgiver	عَفُوًّا
Throne	عَرْشٌ	Independent	غَنِيًّا
Written	مَسْطُوْرٌ	My spouse	اِمْرَأَتِيْ
Protector	مُقِيْتًا	Barren	عَاقِرًا
Those who show humility	خَاشِعِيْنَ	Allaah is All Aware	كَانَ اللّٰهُ عَلِيْمًا
		Allaah is Overpowering	كَانَ اللّٰهُ عَزِيْزًا

Was of the disbelievers كَانَتْ مِنَ الْكٰفِرِيْنَ

Was for us humble كَانُوْا لَنَا خَاشِعِيْنَ

Was written in the book كَانَ ذٰلِكَ فِي الْكِتَابِ مَسْطُوْرًا

You are the best of nations كُنْتُمْ خَيْرَ أُمَّةٍ

His throne was on water كَانَ عَرْشُه عَلَى الْمَاءِ

Allaah had power over it كَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا

Allaah is protector over everything	كَانَ اللّٰهُ عَلٰى كُلِّ شَيْئٍ مُّقِيْتًا
And Allaah forgives, overlooks	وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا
Allaah is independent, worthy of praise	كَانَ اللّٰهُ غَنِيًّا حَمِيْدًا
My spouse is barren	كَانَتْ اِمْرَأَتِيْ عَاقِرًا

Sentences that have (اِنَّ) and (كَانَ)

Indeed he was a truthful Nabi	اِنَّه كَانَ صِدِّيْقًا نَبِيًّا
Indeed he was true in his promise	اِنَّه كَانَ صَادِقَ الْوَعْدِ
Indeed she was of the disbelieving nation	اِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِيْنَ
Indeed he was oppressive, ignorant	اِنَّه كَانَ ظَلُوْمًا جَهُوْلًا
Indeed his promise will be questioned about	اِنَّ وَعْدَه كَانَ مَسْئُوْلًا
Indeed He is aware of His servants	اِنَّه كَانَ بِعِبَادِه خَبِيْرًا
Indeed they would call on us	اِنَّهُمْ كَانُوْا يَدْعُوْنَنَا
Indeed before that they were good doers	اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ
Indeed he was of the corrupters	اِنَّه كَانَ مِنَ الْمُفْسِدِيْنَ
Indeed we were the doers	اِنَّا كُنَّا فَاعِلِيْنَ

(إِنْ) that negates and (إِلَّا)

Sometimes (إِنْ) comes in the beginning of a sentence and (إِلَّا) in the middle, then in such sentences, the (إِنْ) will be naafiyah (negates) and the translation will be in the negative.

Speculating	تَخْرُصُوْنَ	Madness	جِنَّةٌ
Black magic	سِحْرٌ	You have named	سَمَّيْتُمُوْهَا
Chests	صُدُوْرٌ	Advice	ذِكْرٌ
Deception	كِبْرٌ	Revealed	يُوْحٰى

He is nothing but a mad man — إِنْ هُوَ إِلَّا رَجُلٌ بِهٖ جِنَّةٌ

It is nothing but advice for the universe — إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعٰلَمِيْنَ

It is nothing but names which you have kept — إِنْ هِيَ إِلَّا أَسْمَآءٌ سَمَّيْتُمُوْهَا

You are naught but a man like us — إِنْ أَنْتَ إِلَّا بَشَرٌ مِثْلَنَا

You are doing nothing but speculating — إِنْ أَنْتُمْ إِلَّا تَخْرُصُوْنَ

It is nothing but clear magic — إِنْ هٰذَا إِلَّا سِحْرٌ مُّبِيْنٌ

They speak nothing but lies — إِنْ يَّقُوْلُوْنَ إِلَّا كَذِبًا

You are only but liars — إِنْ أَنْتُمْ إِلَّا تَكْذِبُوْنَ

Their reckoning is only upon my Rabb — إِنْ حِسَابُهُمْ إِلَّا عَلٰى رَبِّيْ

My reward is with none but Allaah — إِنْ أَجْرِيَ إِلَّا عَلَى اللهِ

There is nothing but pride in their chests — إِنْ فِيْ صُدُوْرِهِمْ إِلَّا كِبْرٌ

It is nothing but revelation that is revealed — إِنْ هُوَ إِلَّا وَحْيٌ يُّوْحٰى

Sentences which begin with (اِنَّمَا)

(اِنَّمَا) is used to specify something. It is translated as only.

Brothers	إِخْوَةٌ	Shiver	وَجِلَتْ
Your friend	وَلِيُّكُمْ	I advise	اَعِظُ
Those who reform	مُصْلِحُوْنَ	Liquor	اَلْخَمْرُ
Those who mock	مُسْتَهْزِؤُنَ	Gambling	اَلْمَيْسِرُ
Trial	فِتْنَةٌ	Erected idols	اَلْاَنْصَابُ
Amusement and play	لَهْوٌ وَّلَعِبٌ	Divining arrows	اَلْاَزْلَامُ
Person	بَشَرٌ	Filth	رِجْسٌ

Your deity is only one deity اِنَّمَا اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ

The believers are but brothers اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ

Your friend is only Allaah and His Rasul اِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُوْلُه

Indeed we are only reformers اِنَّمَا نَحْنُ مُصْلِحُوْنَ

We are only mockers اِنَّمَا نَحْنُ مُسْتَهْزِؤُنَ

Indeed your wealth and your children are a trial اِنَّمَا اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ

The life of the world is only play and amusement اِنَّمَا الْحَيٰوةُ الدُّنْيَا لَهْوٌ وَّلَعِبٌ

I am only a man like you اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ

The believers are such that when Allaah is remembered their hearts shiver اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوْبُهُمْ

The believers are only those who believe in Allaah and His Rasul — اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ آمَنُوْا بِاللهِ وَرَسُوْلِه

I advise you with one thing — اِنَّمَا اَعِظُكُمْ بِوَاحِدَةٍ

Indeed liquor and gambling and erected idols and divining arrows are filth

اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ

La ilaaha illa Allaah

The existence of the entire universe is from Allaah. There was nothing here. Allaah created the entire universe through His command. He is the owner of the entire universe and according to His arrangement, this system of the universe is in motion. His Being is pure from all defects and shortcomings. All praises and good things are for Him.

He is alone and has no partner in His Being and qualities. He has no partner, no opposite and there is none like Him. There is none equal to Him. He is the Highest and the Most Lofty. He is so High that it is impossible for us to fathom His greatness.

It is our compulsory duty to have complete conviction in His Being and qualities and to live our lives according to His pleasure.

We should remember clearly that it is not sufficient to just say that Allaah is One. Many people say that there is one deity but they are disbelievers because they do not believe many things regarding Allaah. There are many polytheists as well who say that Allaah is One because they take life, death, provision, good conditions and health etc. to be in the control of others. The faith of such people is only verbal, which is never accepted by Allaah. The faith which the Qur'aan calls towards is tauheed and only tauheed.

La ilaaha illa Allaah

Ever living	اَلْحَيُّ	Sleep	نَوْمٌ
Establisher	اَلْقَيُّوْمُ	Intercede	يَشْفَعُ
Does not hold	لاَ تَأْخُذُ	Permission	إِذْنٌ
Drowsiness	سِنَةٌ	Whatever is before them	مَا بَيْنَ أَيْدِيْهِمْ

Whatever is behind them	مَا خَلْفَهُمْ	Wide	وَسِعَ
Does not enompass	لاَ يُحِيْطُوْنَ	Does not tire	لاَ يَؤُدُهُ

اللهُ لا إِلَهَ إِلا هُوَ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَلا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allaah, there is no Ilaah but Him. The ever living, the establisher. Drowsiness or sleep does not overtake Him. For Him is whatever is in the skies and whatever is in the earth. Who can intercede by Him except with His permission. He knows what is before them and what is behind them and they cannot encompass anything of His knowledge except what He wants. His Kursi encompasses the skies and the earth and their protection does not tire Him and He is the High the Great.

Mention purity	سَبَّحَ	Established	إِسْتَوٰى
Whatever	مَا	Throne	اَلْعَرْشُ
Sovereignty of the skies	مُلْكُ السَّمَاوَاتِ	The last	اَلْآخِرُ
Gives life	يُحْيِيْ	The apparent	اَلظَّاهِرُ
Gives death	يُمِيْتُ	The hidden	اَلْبَاطِنُ
The first	اَلْأَوَّلُ	Six days	سِتَّةَ أَيَّامٍ
Whatever goes inside	يَلِجُ	With you	مَعَكُمْ
Whatever goes up	يَعْرُجُ	Returns	تُرْجَعُ
Wherever you are	أَيْنَمَا كُنْتُمْ	All matters	اَلْأُمُوْرُ
What is in the chests	بِذَاتِ الصُّدُوْرِ	Enters	يُوْلِجُ

سَبَّحَ لِلّٰهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ يُحْيِي
وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ
عَلِيْمٌ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ
فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا
كُنْتُمْ وَاللّٰهُ بِمَا تَعْمَلُونَ بَصِيرٌ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَ إِلَى اللّٰهِ تُرْجَعُ الأُمُورُ يُولِجُ
اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيْمٌ بِذَاتِ الصُّدُورِ

Whatever is in the skies and earth mentions the purity of Allaah and He is the Overpowering, the Wise. For Him is the sovereignty of the skies and the earth, He gives life and He gives death and He has power over everything. He is the first and the last, and the apparent and the hidden and He has knowledge of everything. He is the One Who created the skies and the earth in six days, then established upon the throne. He knows what goes into the earth and what comes from it and what descends from the sky and what goes up to it and He is with you wherever you are. And Allaah watches what you do. For Him is the sovereignty of the skies and the earth and to Allaah returns all matters. He turns the night into day and the day into night and He is Aware of the matters of the chests.

Mention purity	يُسَبِّحُ	Disbeliever	كَافِرٌ
Created you	خَلَقَكُمْ	Believer	مُّؤْمِنٌ
Made your form	صَوَّرَكُمْ	Made well	فَأَحْسَنَ
Whatever you hide	تُسِرُّوْنَ	Return	اَلْمَصِيْرُ
Whatever you make apparent	تُعْلِنُوْنَ		

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ هُوَ
الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Whatever is in the skies and whatever is in the earth mentions the purity of Allaah. For Him is the kingdom and for Him is all praise and He has power over everything. He is the One Who created you, from among you are disbelievers and from among you are believers and Allaah sees what you do. He created the skies and the earth with truth and made your form and made your forms well and to Him is the return. He knows whatever is in the skies and the earth and He knows what you hide and what you make apparent and Allaah is Aware of the matters of the chests.

Say	قُلْ
If you	اِنْ كُنْتُمْ
Besides Allaah	مِنْ دُوْنِ اللهِ
Gives you death	يَتَوَفّٰكُمْ
I was commanded	اُمِرْتُ
That I should remain	اَنْ اَكُوْنَ
Keep straight	اَقِمْ
Your face	وَجْهَكَ
For Deen-religion	لِلدِّيْنِ
Being straight	حَنِيْفًا

Do not call	لَا تَدْعُ
That which will not benefit you	مَا لَا يَنْفَعُكَ
Will not harm you	لَا يَضُرُّكَ
At that time	اِذًا
If reaches you	اِنْ يَّمْسَسْكَ
Any difficulty	بِضُرٍّ
Nothing to remove	فَلَا كَاشِفَ
If you intend	اِنْ يُرِدْكَ
Nothing to remove	لَا رَآدَّ
Reaches you	يُصِيْبُ بِهٖ

قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللهِ وَلَكِنْ أَعْبُدُ اللهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلا تَكُونَنَّ مِنَ الْمُشْرِكِينَ وَلا تَدْعُ مِنْ دُونِ اللهِ مَا لا يَنْفَعُكَ وَلا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ وَإِنْ يَمْسَسْكَ اللهُ بِضُرٍّ فَلا كَاشِفَ لَهُ إِلا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ

Say, o people if you are in doubt about my Deen-religion, then I shall not worship that which you worship besides Allaah but I shall worship Allaah, Who will grant you death and I have been commanded to be of the believers. And so that I keep you on the straight Deen-religion and that you do not be of the polytheists. And do not call on those other than Allaah who will not benefit you and will not harm you. If you do so, then definitely then you will be of the oppressors. If Allaah causes harm to reach you, then there will be none to remove it but He and if He intends good for you, then none can turn His grace away, He causes to reach His servants whatever He wishes and He is forgiving, Most Merciful.

Muhammad Rasulullaah

The servants of Allaah upon whom He sends revelation and sends His speech to them is called a Nabi or a Rasul. Without believing in them, a person cannot reach Allaah, nor can he attain salvation because without these luminaries, man cannot come to know regarding the pleasure of Allaah and regarding His commands.

Without knowledge it is impossible to worship Allaah. Therefore, it is necessary to believe in the Rasuls. Thousands of Ambiyaa' have come to the world since its creation but Muhammad Rasulullaah ﷺ was sent as a Rasul to the entire universe. He is also the seal of the Nabis such that no Nabi will come after him until the day of Qiyaamat because the highest law that could exist for the success and salvation of the universe is in the form of the Qur'aan which Allaah revealed to him. Therefore, there is no need for a new law till Qiyaamat nor is there any need for a Rasul or Nabi.

Therefore, there is only this path for the success and salvation of man that they should take Muhammad Rasulullaah ﷺ as the true Rasul of Allaah with a true heart and they should fervently practice upon every single teaching of his.

Definitely	لَقَدْ	Purifies them	يُزَكِّيهِمْ
Favour	مَنَّ	Teaches them	يُعَلِّمُهُمْ
When	إِذْ	The book and	اَلْكِتَابَ وَ
Sent	بَعَثَ	wisdom	الْحِكْمَةَ
From among them	مِنْ اَنْفُسِهِمْ	Even though they	وَاِنْ كَانُوْا
Recites	يَتْلُوْ	Deviation	ضَلَالٍ
His verses	آيَاتِه	Clear	مُبِيْنٍ

لَقَدْ مَنَّ اللهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِنْ أَنْفُسِهِمْ يَتْلُوْ عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِيْنٍ

Definitely Allaah favoured the believers when He sent among them a Rasul from amongst them reciting upon them His verses and purifying them and teaching them the book and wisdom, even though they were in clear deviation before that.

Believe	آمِنُوْا	Taken	أَخَذَ
Spend	أَنْفِقُوْا	Your firm pledge	مِيْثَاقَكُمْ
Making his vicegerants therein	مُسْتَخْلَفِيْنَ فِيْهِ	Reveals	يُنَزِّلُ
		Enlightened verses	آيَاتٍ بَيِّنَاتٍ
And what happened to you	وَمَا لَكُمْ	In order to take you out	لِيُخْرِجَكُمْ
Calls you	يَدْعُوْكُمْ	From darkness	مِّنَ الظُّلُمَاتِ
So that you may believe	لِتُؤْمِنُوْا		

آمِنُوا بِاللهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ

Believe in Allaah and His Rasul and spend of that which you have been appointed vicegerants over so those who believe among you and spend, for them will be a great reward. And what is the matter with you that you do not believe in Allaah and the Rasul, they call

you to believe in your Rabb and your firm pledge has been taken if you are believers. He is the One who reveals upon His servant clear verses in order to take you out from darkness into light. And indeed Allaah is clement, merciful to you.

Grants life	يُحْيِيْ	And his words	كَلِمَاتِه
Grants death	يُمِيْتُ	And follow him	وَاتَّبِعُوْهُ
Believes	يُؤْمِنُ	Be guided	تَهْتَدُوْنَ

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ لَا إِلَهَ إِلا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Say, o people, indeed I am the Rasul of Allaah to you all, He for whom is the kingdom of the skies and the earth. There is no deity but He, He gives life and He gives death. Believe in Allaah and His Rasul the unlettered Nabi who believes in Allaah and His words and follow him so that you may be guided.

Loves	تُحِبُّوْنَ	Your sins	ذُنُوْبَكُمْ
So follow me	فَاتَّبِعُوْنِيْ	If you turn away	فَإِنْ تَوَلَّوْا
Allaah will love you	يُحْبِبْكُمُ اللهُ	Will not love	لَا يُحِبُّ
Forigve	يَغْفِرْ	Disobedient ones	اَلْكَافِرِيْنَ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ قُلْ أَطِيعُوا اللهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللهَ لَا يُحِبُّ الْكَافِرِينَ

Say, if you love Allaah then follow me Allaah will love you and forgive your sins and Allaah is Forgiving, Merciful. Say, obey

Allaah and the Rasul, if you turn away then Allaah does not like the disbelievers.

Whatever is given to you	وَمَا آتَاكُمْ	Stay away	فَانْتَهُوْا
		Fear	اِتَّقُوْا
Take it	فَخُذُوْهُ	Severe in punishment	شَدِيْدُ الْعِقَابِ
Whatever you are Prohibited from	وَمَا نَهَاكُمْ		

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ

And whatever the Rasul gives you, take it and whatever he prohibits you from, leave it and fear Allaah, indeed Allaah is severe in punishment.

Qur`aan

The Qur'aan is the speech of Allaah which He revealed upon Muhammad ﷺ for the guidance of mankind. Its subject matter and its text and every letter of its text is from Allaah. The success and salvation of man is dependent on it such that they should have faith in the truth of its every letter. Together with reciting it, one should make full effort to understand the meaning as well so that one could practice properly on it.

Those who have doubt in the Qur'aan being the book of Allaah, the Qur'aan has given proof in order to remove their doubt and to prove its truthfulness. The opposition have not been able to answer it until today, nor will they be able to until the Day of Qiyaamah.

The proof is that if you are in doubt about this book, then bring a small surah like that of this book, then announce that if man and jinn all gather and try to bring a book like this, they will never be able to.

This is the clearest proof of the truthfulness of the Qur'aan that until today the world has not been able to bring a short surah like that of the Qur'aan because the Qur'aan is the speech of Allaah and the word of Allaah cannot be compared to that of the creation.

This book	ذٰلِكَ الْكِتَابُ	Have conviction	يُوقِنُوْنَ
No doubt in it	لَا رَيْبَ فِيْهِ	Successful	اَلْمُفْلِحُوْنَ
For those who fear	لِّلْمُتَّقِيْنَ		
We have given sustenance	رَزَقْنَا		

الٓمٓ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Alif Laam Meem. This is the book in which there is no doubt. Guidance for those who have taqwa. Those who believe in the unseen and establish salaah and spend of that which we have given as sustenance. And those who believe in that revealed to you and that revealed before you and they have conviction in the Aakhirah. They are upon guidance from their Rabb and they are the successful.

If you	إِنْ كُنْتُمْ	You will not do	لَمْ تَفْعَلُوْا
In doubt	فِي رَيْبٍ	You will never do	وَلَنْ تَفْعَلُوْا
We have revealed	نَزَّلْنَا	So stay away	فَاتَّقُوْا
Bring a surah	فَأْتُوْا بِسُوْرَةٍ	Fuel	وَقُوْدُ
Call	اُدْعُوْا	Stones	اَلْحِجَارَةُ
Your helpers	شُهَدَآءَكُمْ	Prepared	أُعِدَّتْ
Besides Allaah	مِن دُوْنِ اللهِ	For the disbelievers	لِلْكَافِرِيْنَ

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

If you are in doubt about what we have revealed upon our servant then bring a surah like it and call your helpers besides Allaah if you are truthful. If you cannot do it and you will never be able to do it, then fear the fire, the fuel of which is people and stones, prepared for the disbelievers.

Proof	بُرْهَانٌ	Soon it will enter them	فَسَيُدْخِلُهُمْ
Spread light	نُوْرًا مُّبِيْنًا	Guide them	يَهْدِيْهِمْ
Hold firmly to it	وَاعْتَصَمُوْا بِهٖ		

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا فَأَمَّا الَّذِينَ آمَنُوا بِاللهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا

O people, indeed a proof from your Rabb has come to you and we have revealed to you a spreading light. As for those who believe in Allaah and hold firmly to it, it will soon enter them into mercy from Him and benevolence and guide them to the straight path.

Advice	مَوْعِظَةٌ	So people should be happy	فَلْيَفْرَحُوْا
Cure	وَشِفَاءٌ		
What is in the Chests	لِمَا فِي الصُّدُوْرِ	With all that which people gather	مِمَّا يَجْمَعُوْنَ

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

O people, indeed advice has come to you from your Rabb and cure for that which is in the chests and guidance and mercy for the believers. Say with the grace of Allaah and His mercy, upon this should people be happy, it is better than that which people gather.

Angels

Angels are the servants of Allaah who have been created from light. In this world, Allaah appointed the angels to do many tasks. They are continuously engaged in their duties and they do not disobey Allaah at any time. No sin ever occurs from them. Although we cannot see the angels, they can see us. There are thousands of things in the world which we cannot see but we do not doubt their existence because they are proven through intellect or thousands of truthful people testify to it. Similarly, although we cannot see the angels but their existence is true.

Only Allaah knows the correct number of angels but the major angels are four:

1. Jibreel عليه السلام
2. Mikaa'eel عليه السلام
3. Izraa'eel عليه السلام
4. Israafeel عليه السلام

Piety	اَلْبِرُّ	Face	وُجُوْهٌ
That you turn	اَنْ تُوَلُّوْا	Towards	قِبَلَ

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

It is not piety that you turn your faces towards the east and west but piety is the one who believes in Allaah and the last day and the angels and the books and the Ambiya'.

Creator	فَاطِرٌ	Two	مَثْنٰى
Appointer	جَاعِلٌ	Three	ثُلٰثَ
Messenger	رُسُلًا	Four	رُبَاعَ
Those that have wings	اُولِىْٓ اَجْنِحَةٍ	Increases	يَزِيْدُ

الْحَمْدُ لِلّٰهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

All praise is due to Allaah, Creator of the skies and earth, appointer of the angels as messengers, those that have wings, two and three and four. He increases in creation as He wants. Indeed Allaah has power over everything.

Cattle	دَابَّةٌ	Fear	يَخَافُوْنَ
Does not have pride	لَا يَسْتَكْبِرُوْنَ	Whatever is ordered	مَا يُؤْمَرُوْنَ

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

And for Allaah prostrates whatever is in the skies and whatever is in the earth from cattle and the angels and they do not have pride. They fear their Rabb from above them and do what they are commanded.

Enemy	عَدُوًّا	Verifier	مُصَدِّقًا
Sent it down	نَزَّلَه	The book before it	لِمَا بَيْنَ يَدَيْهِ
Heart	قَلْبٌ	Guidance	هُدًى
Command	اِذْنٌ	Glad tidings	بُشْرٰى

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ مَنْ كَانَ عَدُوًّا لِلهِ وَمَلائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللهَ عَدُوٌّ لِلْكَافِرِينَ

Say, he who is an enemy to Jibreel, so indeed he sends down upon your heart with the command of Allaah, verifying the books before it and guidance and glad tidings for the believers. He who is an enemy unto Allaah and the angels and His Messengers and Jibreel and Mikaa'eel so indeed Allaah is an enemy to the disbelievers.

Taqdeer

Allaah has complete knowledge of all small and big things, good or bad before they are created in the world, for example, what is the reality of this thing. What is its effect, for how many days will it last when will it be destroyed etc.

Whatever happens in the world is totally in accordance to this knowledge. And because Allaah is the Creator of the world and whatever is in it, that is why, in accordance to His wisdom, He made everything to measure. This divine knowledge and measure is called Taqdeer. Just like a plan is put into place before a factory is run in which a sketch of all the workings is made, similarly, in this factory of the world, every work and everything was recorded in the Lauh al Mahfooz.

Mention purity	سَبِّحْ	Guided	فَهَدٰى
High	اَلْاَعْلٰى	Fodder	اَلْمَرْعٰى
Made properly	فَسَوّٰى	Debris	غُثَآءً
Measured	قَدَّرَ	Black	اَحْوٰى

سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى الَّذِي خَلَقَ فَسَوَّى وَالَّذِي قَدَّرَ فَهَدَى وَالَّذِي أَخْرَجَ الْمَرْعَى
فَجَعَلَهُ غُثَاءً أَحْوَى

Mention the purity of your Rabb, the Most High. He Who created and then made properly. And He measured and guided. And He Who took out fodder and then made it a black heap of debris.

Who fears	مَنْ يَّتَّقِ	He who relies	وَمَنْ يَّتَوَكَّلْ
Opening	مَخْرَجًا	So he will be sufficient	فَهُوَ حَسْبُهُ

From such a place	مِنْ حَيْثُ	Complete his work	بَالِغُ اَمْرِهِ
Is not thought of	لَا يَحْتَسِبُ	A proper measure	قَدْرًا

وَمَنْ يَتَّقِ اللهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ
حَسْبُهُ إِنَّ اللهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللهُ لِكُلِّ شَيْءٍ قَدْرًا

And he who fears Allaah, He makes a way out for him and grants him sustenance from places where he cannot think about and he who relies on Allaah, He is sufficient for him. Indeed Allaah will take matters to completion. Indeed Allaah has made a measure for everything.

With measure	بِقَدَرٍ	In registers	فِي اَلزُّبُرِ
Like the blinking of an eyelid	كَلَمْحٍ بِالْبَصَرِ	Every small and big thing	وَكُلُّ صَغِيرٍ وَّكَبِيرٍ
Your companions	أَشْيَاعَكُمْ	Written	مُسْتَطَرٌ
Those who heed advice	مُّدَّكِرٍ		

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ وَمَا أَمْرُنَا إِلا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ
فَهَلْ مِنْ مُدَّكِرٍ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ

Indeed we have created everything with measure and our matter is not but once like the blinking of an eye. And indeed we have destroyed your companions, so is there anyone who will take heed? And everything they did is in the registers and every small and big thing is written.

Whatever reaches	مَا اَصَابَ	Whatever was lost	مَا فَاتَكُمْ
Any difficulty	مِنْ مُّصِيْبَةٍ	Do not be happy	وَلَا تَفْرَحُوْا
Before we created it	مِنْ قَبْلِ اَنْ نَبْرَأَهَا	Whatever has been given to you	بِمَا آتَاكُمْ
Easy	يَسِيْرٌ	Haughty	مُخْتَالٌ
So that you may not be grieved	لِكَيْلَا تَأْسَوْا	Arrogant	فَخُوْرٌ

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الأَرْضِ وَلا فِي أَنْفُسِكُمْ إِلا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللهِ يَسِيرٌ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلا تَفْرَحُوا بِمَا آتَاكُمْ وَاللهُ لا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

No difficulty comes in the earth nor amongst you except that it is in a book before we created it. Indeed that is easy upon Allaah. So that you may not be grieved about what was lost from you and you do not be happy about what you have been given and Allaah does not like every haughty, arrogant person.

Qiyaamat

This world will not remain forever. One day will come that the world and everything in it will be destroyed, the earth will not remain, the sky will not remain, the ocean will not remain and the mountains will not remain. Then Allaah will create a new world and all the people will be resurrected. Then all the deeds of every person will be reckoned. Those who had faith and were true believers will get salvation and will be entered into Jannah forever where they will live in total comfort and happiness. Those who were disbelievers and polytheists will be thrown into Jahannam forever where there will only be punishment and calamity. Those who were Muslims and engaged in sin and died without repentance will be entered into Jahannam. When they have suffered the punishment of their sins, then Allaah will grant them salvation.

Learn the verses well regarding Qiyaamat and bear its subject matter in mind always. When you will think of the restlessness of the day of Qiyaamat and then having to give account for every action, then definitely you will save yourself in the world from every type of sin and you will be ready to do every good deed.

When we move	نُسَيِّرُ	You thought	زَعَمْتُمْ
Mountains	اَلْجِبَالَ	Promise	مَّوْعِدًا
You will see	تَرَى	Fearful	مُشْفِقِيْنَ
Becoming clear	بَارِزَةً	O, regret upon us	يَا وَيْلَتَنَا
We gathered	حَشَرْنَا	Does not leave	لَا يُغَادِرُ
We did not leave	فَلَمْ نُغَادِرْ	It encompassed	أَحْصَاهَا
Presented	عُرِضُوْا		

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لا يُغَادِرُ صَغِيرَةً وَلا كَبِيرَةً إِلا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلا يَظْلِمُ رَبُّكَ أَحَدًا

And on the day when we move the mountains and you see the earth clearly and we gather them, then we shall not leave any from among them. And they will be presented before your Rabb in rows. Definitely you have come to us as We created you the first time, in fact, you thought that we would not make for you a promise. And the book will be placed, then you will see the sinners fearful about what is in it and they will say, o regret upon us, what is with this book, it has not left any small deed or big deed except that it has encompassed it. And they will find present whatever they did and none of them will be oppressed.

Melted copper	اَلْمُهْلِ	His son	بِبَنِيْهِ
Carded wool	اَلْعِهْنِ	His spouse	صَاحِبَتِهِ
A friend	حَمِيْمٌ	His brother	أَخِيْهِ
They will be show to each other clearly	يُبَصَّرُوْنَهُمْ	His family	فَصِيْلَتِهِ
		Give him an abode	تُؤْوِيْهِ
Keep as friends	يَوَدُّ	Then give him salvation	ثُمَّ يُنْجِيْهِ
If only he could ransom	لَوْ يَفْتَدِيْ	Never	كَلَّا

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ وَصَاحِبَتِهِ وَأَخِيهِ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ

On that day the sky will become like melted copper and the mountains will become like carded wool and no friend will ask about his friend. They will be shown clearly to each other, the sinner will hope that he could ransom from the punishment of that day his son and his companion and brother and his family who gave him an abode and all on earth so that he may be saved. Never

Deafening scream	اَلصَّاخَةُ	Laughing	ضَاحِكَةٌ
Run away	يَفِرُّ	Happy and joyous	مُسْتَبْشِرَةٌ
Person	اَلْمَرْءُ	Dusty	غَبَرَةٌ
A condition	شَأْنٌ	Covered	تَرْهَقُهَا
Make him oblivious	يُغْنِيهِ	Darkness	قَتَرَةٌ
Enlightened	مُسْفِرَةٌ	Sinful disbelievers	اَلْكَفَرَةُ الْفَجَرَةُ

فَإِذَا جَاءَتِ الصَّاخَّةُ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ

When the deafening scream will come. One that day a person will run from his brother and his mother and father and his companion and son. On that day every person among them will be in a condition that will make him oblivious. Faces on that day will be radiant, laughing and happy and faces will be dusty, covered in darkness. They are the sinful disbelievers.

Shaken	زُلْزِلَتْ	That indeed your Rabb	بِاَنَّ رَبَّكَ
Shaken greatly	زِلْزَالَهَا	Commanded	اَوْحٰى
Take out	اَخْرَجَتْ	Will be presented	يَصْدُرُ
Its burden	اَثْقَالَهَا	In groups	اَشْتَاتًا
What happened to it	مَا لَهَا	So that it may be shown	لِيُرَوْا
Its condition	اَخْبَارَهَا	Atom`s weight	مِثْقَالَ ذَرَّةٍ

إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا وَأَخْرَجَتِ الأَرْضُ أَثْقَالَهَا وَقَالَ الإِنْسَانُ مَا لَهَا يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا بِأَنَّ رَبَّكَ أَوْحَى لَهَا يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

When the earth will be shaken with a great shaking and the earth will take out its burden and people will say, 'what happened to it?' On that day it will inform of its previous condition that indeed your Rabb commanded it. On that day people will be presented in groups so that they may be shown their deeds. So he who did an atom's weight of good will see it and he who did an atom's weight of evil will see it.

Believers / Mu`mineen

Generally, every person will call himself a believer and says so but in reality, a believer is he who is said to be a believer by the Qur'aan. Under this heading, the verses have been collected in which it is explained who are true believers. How are their external and internal conditions? How are their desires, how high is their character and actions, and how pure they are. How good their mutual relationships are. By learning the translation of these verses, we should create these good qualities within us that the Qur'aan has explained for the believers.

Only	إِنَّمَا	From that which we have given as sustenance	وَمِمَّا رَزَقْنَاهُمْ
When remembered	إِذَا ذُكِرَ		
Shiver	وَجِلَتْ	Spend	يُنفِقُوْنَ
Their hearts	قُلُوبُهُمْ	Definitely/true	حَقًّا
When recited	وَإِذَا تُلِيَتْ	Forgiveness	مَغْفِرَةٌ
Increase	زَادَتْهُمْ	And honourable sustenance	
Have trust	يَتَوَكَّلُونَ		

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

The believers are only those who when Allaah is remembered, their hearts shiver and when His verses are recited upon them, their Imaan increases and they have trust in their Rabb. Those who establish Salaah and spend of that which we have given them as sustenance. They are the true believers. For them are stages by their Rabb and forgiveness and honourable sustenance.

Some of them are	بَعْضُهُمْ	Flow	تَجْرِي
Friends of others	أَوْلِيَاءُ بَعْضٍ	From beneath	مِنْ تَحْتِهَا
Command	يَأْمُرُوْنَ	Good houses	مَسَاكِنَ طَيِّبَةً
With piety	بِالْمَعْرُوْفِ	Gardens of eden	جَنَّاتِ عَدْنٍ
Stop	يَنْهَوْنَ	Happiness from Allaah	وَرِضْوَانٌ مِّنَ اللهِ
From evil	عَنِ الْمُنْكَرِ		

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللهُ إِنَّ اللهَ عَزِيزٌ
حَكِيمٌ وَعَدَ اللهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And the believing men and believing women, some are friends of others. They command good and stop from evil and establish salaah and give zakaah and obey Allaah and His Rasul. Soon Allaah will have mercy on them. Indeed Allaah is overpowering, wise. Allaah has promised the believing men and believing women gardens beneath which rivers flow. They will stay there forever and good abodes in the gardens of eden and happiness from Allaah is greatest. That is the supreme success.

Indeed they are successful	قَدْ أَفْلَحَ	Their private parts	فُرُوْجِهِمْ
		Spouses	أَزْوَاجُ
Those who are humble	خَاشِعُوْنَ	Those whom they own	مَا مَلَكَتْ أَيْمَانُهُمْ
		Will not be admonished	غَيْرُ مَلُوْمِيْنَ
Useless work	اَللَّغْوِ	Want	اِبْتَغَى
Turn away	مُعْرِضُوْنَ	Besides that	وَرَاءَ ذَلِكَ

Overstepping the boundaries	عَادُوْنَ	Protect	رَاعُوْنَ
		Inheritors	اَلْوَارِثُوْنَ
Trusts	أَمَانَاتٌ	Will inherit	يَرِثُوْنَ
Promise	عَهْدٌ	Jannah	اَلْفِرْدَوْسَ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُوْنَ أُولَئِكَ هُمُ الْوَارِثُوْنَ الَّذِينَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خَالِدُوْنَ

Indeed the believers are successful. Those who are humble in their salaah and those who turn away from useless work and those who protect their private parts except upon their spouses and those whom they own, so indeed they will not be admonised. So those who want besides them, they have surpassed the limits. And those who protect their trusts and protect their promises. And those who protect their salaah. They are the inheritors. They will inherit Firdaus, they will stay there forever.

They do not doubt	لَمْ يَرْتَابُوْا	Their lives	اَنْفُسِهِمْ
They strived	جَاهَدُوْا	True people	اَلصَّادِقُوْنَ
With their wealth	بِأَمْوَالِهِمْ		

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللهِ أُولَئِكَ هُمُ الصَّادِقُونَ

The believers are only those who believe in Allaah and His Rasul then they do not doubt and strive with their wealth and their lives in the path of Allaah, they are the true ones.

You will not find	لَا تَجِدُ	Their brothers	اِخْوَانُهُمْ
Keeping friends	يُوَآدُّوْنَ	People of their society	عَشِيْرَتُهُمْ
Those who have enmity	مَنْ حَآدَّ	Made firm	كَتَبَ
		Helped them	اَيَّدَهُمْ
Even though they	وَلَوْ كَانُوْا	The group of Allaah	حِزْبُ اللهِ
Their fathers	آبَآئُهُمْ	Successful	اَلْمُفْلِحُوْنَ
Their sons	اَبْنَائُهُمْ		

لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِيْنَ فِيهَا رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللهِ أَلا إِنَّ حِزْبَ اللهِ هُمُ الْمُفْلِحُونَ

You will not find a nation believing in Allaah and the last day keeping friends with those who have enmity for Allaah and His Rasul even though they may be their fathers or their sons or their brothers or the people of their society. They are the ones in whose hearts faith is written and helped them with the Ruh from Him and entered them into gardens beneath which rivers flow, they will live therin forever. Allaah is pleased with them and they are pleased with Him. They are the group of Allaah, know well that indeed the group of Allaah is successful.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The statement of the believers when they are called to Allaah and His Rasul for decision between them is only we hear and we obey. And they the successful.

Disbelievers / Kaafiroon

Those who do not believe in the necessary aspects of Deen are disbelievers, whether they do not accept even one thing. Those who believe in Allaah but they do not believe in the Rasuls, angels, Qiyaamat etc. they are disbelievers. Similarly, those who reject salaah, fasting, zakaah, hajj etc are disbelievers. There is no salvation for the disbelievers. Their good deeds are recompensed in this world. The punishment for disbelief is Jahannam in the Aakhirat where there will only be punishment.

Disbelieve	يَكْفُرُوْنَ	To make	اَنْ يَّتَّخِذُوْا
Intend	يُرِيْدُوْنَ	We prepared	اَعْتَدْنَا
To create disunity	اَنْ يُّفَرِّقُوْا	A disgracing punishment	عَذَابًا مُّهِيْنًا

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

Indeed those who disbelieve in Allaah and His Rasul and intend to cause differentiation between Allaah and His Ambiya' and they say that we believe in some and disbelieve in some and they intend to make a path between them. They are definitely disbelievers and we have prepared for the disbelievers a disgracing punishment.

Do they then think	أَفَحَسِبَ	We will inform you	نُنَبِّئُكُمْ
Support	أَوْلِيَآءَ	Those in loss	اَلْأَخْسَرِيْنَ
Place of hosting	نُزُلًا	Destroyed	ضَلَّ

Think	يَحْسَبُوْنَ	On account of their disbelief	بِمَا كَفَرُوْا
Do good	يُحْسِنُوْنَ		
Work	صُنْعًا	And they made	وَاتَّخَذُوْا
So was destroyed	فَحَبِطَتْ	My signs	آيَاتِيْ
We will not make (one to) stand	فَلَا نُقِيْمُ	My Messengers	رُسُلِيْ
		Mockery	هُزُوًا

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِيْنَ
نُزُلًا قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِيْنَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
يَحْسَبُوْنَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ
أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَاتَّخَذُوا آيَاتِي
وَرُسُلِي هُزُوًا

Do those who disbelieve think that they make My servants besides Me as friends indeed we have prepared Jahannam as hosting for the disbelievers. Those who destroyed their efforts in the life of the world and they think that they did good work. They are the ones who disbelieved in the signs of their Rabb and meeting Him so their actions were destroyed then we will not erect for them on the Day of Qiyaamat any weight. Their recompense will be Jahannam on account of their disbelief and their making of My signs and My Ambiya a mock.

They died	مَاتُوْا	The curse of Allaah	لَعْنَةُ اللهِ
In the condition that they were disbelievers	وَهُمْ كُفَّارٌ	Will not be made light	لَا يُخَفَّفُ
		They will not be given respite	وَلَاهُمْ يَنْظُرُوْنَ

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللهِ وَالْمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ
خَالِدِينَ فِيهَا لا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلا هُمْ يُنْظَرُونَ

Indeed those who disbelieve and die in the condition that they disbelieve, they are the ones upon whom is the curse of Allaah and the angels and all the people. They will remain therein, the punishment will not be made light for them nor will they be given respite.

<table>
<tr><td>Utter useless things</td><td>وَالْغَوْا</td><td>Evil work</td><td>أَسْوَأَ</td></tr>
<tr><td rowspan="2">So that you may overpower</td><td rowspan="2">لَعَلَّكُمْ تَغْلِبُوْنَ</td><td>House of eternity</td><td>دَارُ الْخُلْدِ</td></tr>
<tr><td>They would reject</td><td>يَجْحَدُوْنَ</td></tr>
<tr><td>Definitely we will make you taste</td><td>فَلَنُذِيقَنَّ</td><td></td><td></td></tr>
<tr><td>We shall definitely give them recompense</td><td>لَنَجْزِيَنَّهُمْ</td><td></td><td></td></tr>
</table>

وَقَالَ الَّذِينَ كَفَرُوا لا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ فَلَنُذِيقَنَّ الَّذِينَ
كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ذَلِكَ جَزَاءُ أَعْدَاءِ اللهِ النَّارُ
لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوْا بِآيَاتِنَا يَجْحَدُونَ

Those who disbelieve say, do not listen to this Qur'aan and utter useless things in it so that you may overpower. So we shall definitely make those who disbelieve taste severe punishment and we shall definitely grant them recompense of the evil they used to do. That is the reward of the enemies of Allaah, the fire. For them in it is a place of staying for eternity. A recompense on account of them rejecting our signs.

Soon we shall enter them	سَوْفَ نُصْلِيْهِمْ	We shall change	بَدَّلْنَا
		So they may taste	لِيَذُوْقُوْا
When it is cooked	كُلَّمَا نَضِجَتْ		
Their skins	جُلُوْدُهُمْ		

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللهَ كَانَ عَزِيزًا حَكِيمًا

Indeed those who disbelieve in our signs, we shall soon enter them into the fire. When their skins burn, we shall turn them into other skins so that they may taste the punishment, indeed Allaah is overpowering, wise.

They will increase	اِزْدَادُوْا	Even though	وَلَوْ
Equal to the earth	مِلْءُ الْاَرْضِ	Give in ransom	اِفْتَدٰى
Gold	ذَهَبًا		

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ
إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ

Indeed those who disbelieve after their faith, then increase in disbelief, their repentance will never be accepted and they are astray. Indeed those who disbelieve and die in the condition that they are disbelievers, it will never be accepted from any of them the earth filled with gold even if they have to ransom themselves. For them will be a painful punishment and they will have no helper.

Hypocrites / Munafiqoon

In the time of Rasulullaah ﷺ many people would recite the Kalimah and join the Muslims but they did not have conviction of the truthfulness of Islaam. They would reject the foundational aspects of Deen-religion and the teachings of Rasulullaah ﷺ from the heart. They are called hypocrites and they are worse off than the disbelievers. Their end result and the Aakhirat of the disbelievers is the same, in fact, the hypocrites will be given more punishment than the general disbelievers.

Besides these hypocrites, the words of hypocrisy are also used for such people who recite the Kalimah verbally, they do not reject the necessary aspects of Deen from the heart but they do not practice on the compulsory duties of Deen nor do they save themselves from sin. They are part of the Islaamic group outwardly but their hearts are empty of enthusiasm of Imaan and their lives are deprived of good deeds. Similarly, certain people are called sinners in the Qur'aan. Under this heading, by learning the translation of the verses we should ponder regarding ourselves that such things should not be found in us that the Qur'aan has said to be characteristics of the hypocrites. If, Allaah save us, we find such things in ourselves, then we should remove them and make it our duty to make ourselves true and proper believers.

Some people	مِنَ النَّاسِ	Do not understand	مَا يَشْعُرُوْنَ
Deceive	يُخَادِعُوْنَ	Foolish people	اَلسُّفَهَآءُ
Do not deceive	مَا يَخْدَعُوْنَ		

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ وَإِذَا قِيلَ لَهُمْ لا تُفْسِدُوا فِي الأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لا يَشْعُرُونَ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لا يَعْلَمُونَ

And from among people are those who say that we believe in Allaah and the last day and they are not believers. They (think that they) deceive Allaah and those who believe and they do not deceive except themselves while they do not know. In their hearts is a sickness so Allaah increased the sickness and for them is a painful punishment on account of their belying. And when it is said to them, do not cause corruption in the earth they say, we are but reformers. Know well that they are corrupters but they do not know. And when it is said to them, believe as the people have believed they say, shall we believe as the foolish have believed? Know well that they are foolish but they do not know.

Hypocrite men	اَلْمُنَافِقُوْنَ	This is sufficient for them	هِيَ حَسْبُهُمْ
Hypocrite women	وَالْمُنَافِقَاتُ	Took them far from mercy	وَلَعَنَهُمُ
Keep closed	يَقْبِضُوْنَ	Eternal punishment	عَذَابٌ مُّقِيْمٌ
Forgot	نَسُوْا		

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ وَعَدَ اللهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللهُ وَلَهُمْ عَذَابٌ مُقِيمٌ

The hypocrite men and hypocrite women, some are from some. They command evil and prevent goodness and their hands are kept closed, they forgot Allaah so they forgot themselves. Indeed the hypocrites are the sinners. Allaah promised the hypocrite men and the hypocrite women and the disbelievers the fire of Jahannam in which they will reside forever, this is sufficient for them and they are far from the mercy of Allaah and for them is eternal punishment.

And they will get the punishment for their deception	وَهُوَ خَادِعُهُمْ	They are not towards them	لَا اِلَى هٰؤُلَآءِ
Lazy	كُسَالَى	Nor are they towards the others	وَلَا اِلَى هٰؤُلَآءِ
They show	يُرَاءُوْنَ	Whoever is far from the straight path	مَنْ يُّضْلِلْ
They are hanging between them	مُذَبْذَبِيْنَ	You will never find	فَلَنْ تَجِدَ لَهُ

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلا يَذْكُرُونَ اللهَ إِلا قَلِيلا مُذَبْذَبِينَ بَيْنَ ذَلِكَ لا إِلَى هَؤُلاءِ وَلا إِلَى هَؤُلاءِ وَمَنْ يُضْلِلِ اللهُ فَلَنْ تَجِدَ لَهُ سَبِيلا

Indeed the hypocrites (think that they) deceive Allaah so they will get the punishement for their deception and when they stand for salaah they stand lazily. They show people and do not remember Allaah but a little. They are hanging between the two, they are not to that side, nor are they towards the others and he who Allaah misguides you will never find for him a path.

Give news	بَشِّرْ	Besides the believers	مِنْ دُوْنِ الْمُؤْمِنِيْنَ
Make	يَتَّخِذُوْنَ	Search	يَبْتَغُوْنَ
Friend or support	اَوْلِيَآءَ	By them	عِنْدَهُمْ

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Give the hypocrites news that indeed there will be a painful punishment for them. Those who make the disbelievers friends besides the believers. Do they seek by them honour, indeed honour is all for Allaah.

Do you not see	اَلَمْ تَرَ	That decision be made	يَّتَحَاكَمُوْا
Claim	يَزْعُمُوْنَ	Towards the obstinate	اِلَى الطَّاغُوْتِ
To deviate them	اَنْ يُّضِلَّهُمْ	Completely turning away	صُدُوْدًا
Turning away	يَصُدُّوْنَ		

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بَعِيدًا وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
صُدُودًا

Do you not see towards those who claim that they believe in that which was revelaed to you and in that which was revealed before you, they seek to get judgemement from Shaytaan, yet they were commanded to reject him and Shaytaan intends to deviate them far away. And when it is said to them, come to that which Allaah has revealed and to the Rasul you will see the hypocrites turning completely away.

They made	اِتَّخَذُوْا	They stopped	صَدُّوْا
Oaths	اَيْمَانٌ	Evil	سَآءَ
Shield	جُنَّةً		

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللهِ وَاللهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

When the hypocrites come to you they say, we testify that you are the Rasul of Allaah and Allaah knows that definitely you are His Rasul and Allaah testifies that definitely the hypocrites are liars. They make their oaths shields then stop from the path of Allaah. Indeed it is evil what they do.

Polytheists / Mushrikoon

Polytheism is the greatest sin and the worst among creation is the polytheist. The doors of the mercy and forgiveness of Allaah are closed for the polytheists and they will remain in eternal punishment.

Polytheism (shirk) refers to taking someone as partner in the being, special qualities or worship of Allaah. He who believes in a number of deities or he takes another being to have the qualities of Allaah or he worships someone besides Allaah will be a polytheist (mushrik).

The foundation of polytheism is mostly upon getting personal benefit or enthusiasm to remove harm. With the objective of getting benefit or removing harm, a polytheist begins to deal with those other than Allaah in the way he should only deal with Allaah. In this way, he sets up others with Allaah and is dishonouring the greatness of Allaah.

Based on this thought of benefit or harm, there is abundant polytheism in the world. Hundreds of fearful reptiles, snakes and serpents are worshipped. Those animals that come into the farms are worshipped. Hundreds of thousands of idols are worshipped. The sun, moon, sky, earth and wind are worshipped whereas all these things serve man by the command of Allaah. However, it is man's great foolishness and his deviation that he worships his own slave. In our country, many reformers have passed. They are men worthy of honour but making idols out of them or making them deities or worshipping them is all polytheism. They can be taken to be honourable but if idols are made out of them or they are worshipped then a person will become a polytheist and he will be completely deprived of Imaan and Islaam.

Does not forgive	لَا يَغْفِرُ	That partners are ascribed to him	اَنْ يُّشْرَكَ بِه
Besides that	مَا دُوْنَ ذٰلِكَ		
Accuse	اِفْتَرٰى		
Great sin	اِثْمًا عَظِيْمًا		

إِنَّ اللهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا

Indeed Allaah does not forgive that partners are set up with Him and He forgives all that is besides that and he who ascribes partners to Allaah, he has indeed accused a great sin.

So indeed they have gone far astray	فَقَدْ ضَلَّ ضَلَالًا بَعِيْدًا	Women	اِنَاثًا
		Obstinate devil	شَيْطَانًا مَّرِيْدًا
Besides him	مِنْ دُوْنِه		

إِنَّ اللهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللهِ فَقَدْ ضَلَّ ضَلالا بَعِيدًا إِنْ يَدْعُونَ مِنْ دُونِهِ إِلا إِنَاثًا وَإِنْ يَدْعُونَ إِلا شَيْطَانًا مَرِيدًا

Indeed Allaah does not forgive that partners are ascribed to Him and He forgives whatever He wants besides that and he who ascribes partners to Allaah he has indeed gone far astray. They do not call anyone but women besides Him and they do not call anyone but a stubborn devil.

Indeed disbelieved	لَقَدْ كَفَرَ	His adobe	مَأْوَاهُ
Worship Allaah	اُعْبُدُوْا اللهَ	Helper	اَنْصَارٍ
Definitely has been forbidden	فَقَدْ حَرَّمَ		

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Definitely they have disbelieved, those who say that definitely Allaah is Maseeh Ibn maryam and Maseeh said, o Bani Israa'eel, worship Allaah, my Rabb and your Rabb. Indeed he who ascribes partners to Allaah, Allaah will definitely deprive him of Jannah and his abode is the fire and there is no helper for the oppressors.

How can it remain	كَيْفَ يَكُوْنُ
You promised	عَاهَدْتُّمْ
So as long as they held firm with you	فَمَا اسْتَقَامُوْا لَكُمْ
So you also hold firm for them	فَاسْتَقِيْمُوْا لَهُمْ
Keep friends	يُحِبُّ
Those who have Taqwa	اَلْمُتَّقِيْنَ
How can their relationship remain	كَيْفَ
If they gain control over you	اِنْ يُّظْهَرُوْا عَلَيْكُمْ
They will not consider	لَا يَرْقُبُوْا
But	اِلَّا
Responsibility	ذِمَّةً
Make happy	يُرْضُوْنَ
With their mouths	بِاَفْوَاهِهِمْ
Reject	تَاْبٰى
Their hearts	قُلُوْبُهُمْ

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللهِ وَعِنْدَ رَسُولِهِ إِلا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللهَ يُحِبُّ الْمُتَّقِينَ كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لا يَرْقُبُوا فِيكُمْ إِلا وَلا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

How can there be a promise for the polytheists by Allaah and by His Rasul but those who promised you by the Masjid al Haraam. As long as they hold firm with you, you hold firm for their sake. Indeed Allaah loves whose who have Taqwa. How can relationship remain if they gain control over you, they will not consider among you but (relations) or responsibility. They please you with their mouths and their hearts reject and most of them are sinners.

Stay away	اِجْتَنِبُوْا	From the sky	مِنَ السَّمَآءِ
Filth	اَلرِّجْسُ	So snatches	فَتَخْطَفُهُ
Of idols	مِنَ الْاَوْثَانِ	Birds	اَلطَّيْرُ
False speech	قَوْلَ الزُّوْرِ	Throws him	تَهْوِىْ بِهِ
Being towards Allaah	حُنَفَآءَ لِلّٰهِ	Wind	اَلرِّيْحُ
As though they feel	فَكَاَنَّمَا خَرَّ	In a far place	فِيْ مَكَانٍ سَحِيْقٍ

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنَفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

So stay away from the filth of idols and stay away from false speech. Remaining for Allaah without ascribing partners to Him. And he who ascribes partners too Allaah it is as though he fell from the sky then a bird snatches him or the wind blows him to a far place.

The sevants of Allaah

Servants	عِبَادٌ	With composure	هَوْنًا
Walk	يَمْشُوْنَ	Talk to them	خَاطَبَهُمْ
On the earth	عَلَى الْأَرْضِ	They say peace	قَالُوْا سَلَامًا

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلامًا

And the servants of Allaah who walk on the earth with composure and when the ignorant speak to them they say peace

Commentary:

The pious servants of Allaah walk with composure and simplicity, they do not walk haughtily like the proud and if someone speaks to them in ignorance they do not give them hearing but say peace (salaam) and separate.

Spend the night	يَبِيْتُوْنَ	In Sajdah	سُجَّدًا
For their Rabb	لِرَبِّهِمْ	And standing	وَقِيَامًا

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

And those who spend the night for their Rabb in Sajdah and in standing

Commentary:

When the world is taking comfort from their sleep at night, these people are sometimes in Sajdah before Allaah and sometimes they are standing out of respect remembering Him.

They say	يَقُوْلُوْنَ	Evil place	سَآءَتْ
Turn	اِصْرِفْ	To stay	مُسْتَقَرًّا
Punishment of Jahannam	عَذَابَ جَهَنَّمَ	Place to reside	مُقَامًا
Devastating	غَرَامًا		

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

And those who say, O our Rabb turn from us the punishment of Jahannam, indeed its punishment is devastating. Indeed it is an evil place to reside and stay

Commentary:

Despite worshipping Allaah the entire night, they continue to fear Allaah and make du'aa' that O Allaah, save us from the punishment of Jahannam. The condition of the pious has been explained in the Qur'aan in another verse wherein it is stated that they sleep little at night and they seek forgiveness early in the morning.

Spend	اَنْفَقُوْا	Are not miserly	لَمْ يَقْتُرُوْا
Do not waste	لَمْ يُسْرِفُوْا	Straight	قَوَامًا

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا

And those when they spend they do not waste nor are they miserly and they are straight in between

And those who, when they spend, they are not extravagant and not miserly, but are between the two in moderation

Commentary:

When they spend wealth according to necessity, they do not spend it in useless activity and sin, nor are they miserly at the time of need, but they adopt moderation in the matter of spending.

وَالَّذِينَ لا يَدْعُونَ مَعَ اللهِ إِلَهًا آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلا بِالْحَقِّ وَلا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

And those who do not call on any deity with Allaah and they do not kill anyone that Allaah has made forbidden except with truth and they do not commit adultery and he who does that falls into sin, punishment will be increased for him on the day of Qiyaamah and he stay therein disgraced.

Commentary:

The servants of Allaah take only Allaah as the deity. They do not worship anyone but Allaah, they do not shed blood nor do they commit adultery because these are such major sins that their punishment compared to other sins is more. The person who does these sins will remain disgraced in Jahannam forever or for a long time.

He who repented	مَنْ تَابَ	Good deeds	حَسَنَاتٍ
Change	يُبَدِّلُ	Then come	يَتُوْبُ
Their sins	سَيِّئَاتِهِمْ	Place of return	مَتَابًا

إِلا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

Except those who repent and believe and do good deeds, Allaah will change their evil deeds into good deeds and Allaah is Forgiving, Merciful. And the one who repents and does good deeds, indeed he returns to Allaah with earnestness.

Commentary:

After doing major sins, he who makes sincere repentance and lives a life of faith and good deeds then Allaah will forgive his sins and give him good deeds because He is a Great Forgiver and Merciful and he who repents after committing a sin and does good deeds, he will return to a place of honour that is special for the pious servants of Allaah.

Do not give testimony or are not present	لَا يَشْهَدُوْنَ	Useless activity	اَللَّغْوِ
		With grace	كِرَامًا
Lies	اَلزُّوْرَ		
Pass	مَرُّوْا		

وَالَّذِينَ لا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And those who do not give false testimony and when they pass useless activity they pass with grace

Commentary:

The servants of Allaah do not give false testimony, nor do they go to places of destroyed character and if they find some useless

activity in the road, they go quickly ahead with honour and grace because they do not find the opportunity to look at amusement and play, leaving the major tasks and engagements of the success of man. Spending money to look at amusement is farfetched, if they get a chance to look at amusement for free, they do not turn their attention to it.

When	إِذَا	Do not fall	لَمْ يَخِرُّوْا
Advised	ذُكِّرُوْا	Deaf	صُمًّا
The verses of their Rabb	بِآيَاتِ رَبِّهِمْ	Blind	وَعُمْيَانًا

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

And those when they are advised with the verses of their Rabb, they do not fall down deaf and blind

Commentary:

when the servants of Allaah are advised regarding their Rabb, then they listen attentively and look at the reality with far sightedness. It is not that like blind and deaf people they remain unaware and do not benefit from advice.

You grant	هَبْ	Coolness	قُرَّةَ
From our spouses	مِنْ أَزْوَاجِنَا	Eyes	أَعْيُنٍ
Our children	ذُرِّيّٰتِنَا	Leader	إِمَامًا

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, Our Rabb, grant us the coolness of our eyes from our spouses and our children and make us leaders of the pious.

Commentary:

The servants of Allaah make this du'aa' that O Allaah, grant us such spouses and children that looking at them will bring coolness to the eyes and comfort to the heart and make us so pious that our lives become a good example for our families and other people. It is apparent that the heart of a Muslim will be happy when he sees his family in the obedience of Allaah.

They	أُوْلٰٓئِكَ	Du`aa and salaam	تَحِيَّةً وَّ سَلَامًا
Will be given recompense	يُجْزَوْنَ	Will remain forever	خٰلِدِيْنَ
		Good	حَسُنَتْ
Balconies	اَلْغُرْفَةَ	For residing	مُسْتَقَرًّا
On account of	بِمَا	And place of staying	وَ مُقَامًا
Remaining steadfast	صَبَرُوْا		
Will be welcomed	يُلَقَّوْنَ		

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

They will be given recompense with balconies on account of remaining steadfast and they will be welcomed with du'aa' and salaam. Remain there forever. It is a good place for residing and a place of staying.

Commentary:

On account of their patience and taqwa, these pious servants of Allaah will be made to inherit grand palaces in Jannah. The people of Jannah and the close angels will welcome them with du'aa' and salaam and the greatest thing is that these people will take benefit from the eternal bounties and blessings and mercies without account forever.

The wise teachings of the Qur`aan

Commanded	قَضٰى	Lower	اِخْفِضْ
That do not worship	أَلَّا تَعْبُدُوْا	Shoulder of humility	جَنَاحَ الذُّلِّ
Parents	اَلْوَالِدَيْنِ	They brought me up	رَبَّيَانِي
Do good	إِحْسَانًا	Small	صَغِيْرًا
If they reach	إِمَّا يَبْلُغَنَّ	Know better	أَعْلَمُ
Old age	اَلْكِبَرَ	In your hearts	فِي نُفُوْسِكُمْ
Do not rebuke them	لَا تَنْهَرْهُمَا	For those who repent	لِلْأَوَّابِيْنَ

وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاهُمَا فَلا تَقُلْ لَهُمَا أُفٍّ وَلا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلا كَرِيمًا وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا

And your Rabb has commanded that you do not worship anyone but He and you do good to your parents; if any of them reach old age with you or both of them, then do not say 'oof' to them and do not rebuke them and speak to them kindly. And lower for them the shoulders of humility of mercy and say, 'O Rabb, have mercy on them as they brought me up when small.' Your Rabb knows best what is in your hearts. If you are pious, then He is forgiving to those who turn to Him.'

Commentary:

This is the command of Allaah that only He be worshipped and not ones parents, but one should deal well with one's parents. It is very bad to deal with one's parents in an evil way. Do not even say 'oof' to any matter of their's. do not rebuke them for anything, but

speak to them with respect and present yourself with humility to serve them and grant them comfort. Together with this, make the du'aa' that just as my parents brought me up with great affection in my childhood and time of weakness, o Allaah, You also have mercy on them and keep them well and happy. Your Rabb knows everything in your hearts. If you continue to do good and return to Allaah, then definitely you will be forgiven because He is the Forgiver.

You give	آتِ	Ungrateful	كَفُورًا
Close relations	ذَا الْقُرْبٰى	If you turn away	اِمَّا تُعْرِضَنَّ
Traveller	اِبْنَ السَّبِيلِ	Searching for mercy	اِبْتِغَآءَ رَحْمَةٍ
Do not squander	لاَ تُبَذِّرْ	That you hope for	تَرْجُوْهَا
Squanderers	اَلْمُبَذِّرِيْنَ	Soft speech	قَوْلًا مَّيْسُوْرًا

وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلا تُبَذِّرْ تَبْذِيرًا إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلا مَيْسُورًا

And give the close relative his right and the destitute and the traveller and do not squander. Indeed the squanderers are the brothers of the devils and shaytaan was ungrateful to his Rabb. If you turn away from them seeking mercy from your Rabb that you expect, then speak to them with soft speech.

Commentary:

It is the command of Allaah that the right of the relative, the needy and the traveller should always be given and help them with your wealth and do not ever squander wealth. The one who squanders

wealth is the brother of Shaytaan and Shaytaan is very ungrateful to his Rabb. If you do not have anything through which you cannot give your relatives, the needy and the travellers and you have hope of getting the mercy of Allaah in future, then in such a condition you should speak kindly to the needy.

Do not do	لاَ تَجْعَلْ	So you will sit	فَتَقْعُدَ
Your hand	يَدَكَ	Reproached	مَلُوْمًا
Closed	مَغْلُوْلَةً	Empty handed	مَّحْسُوْرًا
With your neck	إِلَى عُنُقِكَ	Open wide	يَبْسُطُ
And do not open it	وَلاَ تَبْسُطْهَا	Making straitened	يَقْدِرُ

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا إِنَّ رَبَّكَ

يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

And do not close your hands to your neck and do not open them wide totally, then you will sit reproached and empty handed. Indeed your Rabb widens sustenance for whoever He wants and He straitens it, indeed He is aware of His servants and He watches them.

Commentary:

This is also the statement of Allaah that adopt moderation in spending always. Do not tie your hands firmly to your necks that you do not spend anything out of miserliness nor should you totally open your hands that whatever you have, you spend. If you are miserly then people will reproach you for being miserly, and if you hang your hands, then you will remain empty handed and helpless. Remember that the command for moderation in

spending comes from Allaah in Whose control is sustenance, increase and decrease in wealth is in His control. Therefore, in practising upon His command you can acquire prosperity. By miserliness or spending extravagantly a person will not attain prosperity.

Do not kill	لاَ تَقْتُلُوْا	You	إِيَّاكُمْ
Out of fear for poverty	خَشْيَةَ إِمْلَاقٍ	Great sin	خِطْأً كَبِيْرًا
We give them sustenance	نَّحْنُ نَرْزُقُهُمْ		

وَلا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

And do not kill your children out of fear for poverty; we give them sustenance and you as well. Indeed their killing is a grave sin.

Commentary:

Many Arabs used to kill their children out of fear for poverty. Besides the Arabs, there are many people today who kill their children out of fear for poverty. Allaah has sternly forbidden this that do not kill your children out of poverty. We grant them and you sustenance for We are responsible. We grant sustenance according to need and according to expediency. We gave life, so we shall give sustenance. Do not take life out of fear of sustenance becoming less, it is a great sin.

Do not go close	لاَ تَقْرَبُوْا	Evil	سَآءَ
Adultery	الزِّنٰى	Path	سَبِيْلاً
Shameless	فَاحِشَةً		

وَلاَ تَقْرَبُوْا الزِّنٰى اِنَّهُ كَانَ فَاحِشَةً وَ سَآءَ سَبِيْلاً

And do not go near adultery, indeed it is shameless and an evil path.

Commentary:

Committing adultery is such an evil that getting involved in it is evil, do not even go near it, i.e. do not do anything through which the path of adultery will be reached, do not look with lust at women, do not listen to music, do not go to the cinema and do not participate in music gatherings. Do not go near a woman with evil intentions because these are the things that will get a person involved in adultery. Remember well that adultery is very shameless and an evil path to Jahannam.

Forbidden	حَرَّمَ	Power/choice	سُلْطَانًا
His inheritor	لِوَلِيِّهِ	Do not overstep the limit	فَلاَ يُسْرِفْ

وَلا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا

فَلا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

And do not kill the soul that Allaah has forbidden except with a warrant and he who was killed oppressively We have granted authority to his heir so he should not transgress in execution. Indeed he will be helped.

Commentary:

Allaah has forbidden shedding the blood of people. Therefore, do not kill anyone unjustly and if someone is killed without right then Allaah has given the right of retaliation to the heirs. Now the

heirs should not overstep the limit in retaliation that they kill other relatives together with the murderer or they dismember and dishonour the body of the murderer.

Until they reach	يَبْلُغَ	Complete	أَوْفُوْا
Their youth	أَشُدَّهُ	Questioned	مَسْؤُوْلًا

وَلا تَقْرَبُوا مَالَ الْيَتِيمِ إِلا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولا

And do not go close to the wealth of the orphan except in a manner that is best until he comes of age and fulfil your promise; indeed a promise will be questioned about.

Commentary:

If the wealth of an orphan is under your supervision, then do not even touch it. If the protection of the wealth and the upbringing of the orphan is objective, then one can use the wealth and when the orphan comes of age and begins to understand his benefit and harm, then his wealth should be given to him and fulfil your promise. The promise could have been made to anyone; whether to Allaah or to a person. Remember that severe reckoning will be taken from those who did not fulfil their promises on the day of Qiyaamat.

Measure	اَلْكَيْلَ	Scale	اَلْقِسْطَاسِ
When you measure	كِلْتُمْ	Straight	اَلْمُسْتَقِيْمِ
When you weigh	زِنُوْا	End result	تَأْوِيْلًا

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلا

And measure in full when you measure and weigh with straight scales, that is better in the final outcome.

Commentary:

Do not cheat in measure and weight when you measure. Measure properly and weigh with a straight scale. This proper weighing and measuring is better in every way for you in terms of benefit and outcome.

Do not go behind	وَلاَ تَقْفُ	Heart	اَلْفُؤَادُ
Ears	اَلسَّمْعُ	Will all be questioned	كَانَ عَنْهُ مَسْؤُوْلاً
Eyes	اَلْبَصَرُ		

وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولا

And do not go behind that which you do not have knowledge of; indeed the ears and the eyes and heart will all be questioned.

Commentary:

Do not speak without verification. Do not decide on a matter based on incomplete things and hearsay. The eyes, ears and intelligence have been given by Allaah that lift your feet after making every form of verification. Remember well that whatever abilities Allaah has given, there will be questioning about it that have you used them correctly or not.

Do not walk	وَلاَ تَمْشِ	All these things	كُلُّ ذٰلِكَ
Haughtily	مَرَحًا	The evil of all of them	سَيِّئُهُ
You will never tear	لَن تَخْرِقَ	Disliked	مَكْرُوْهًا
Never reach	وَلَن تَبْلُغَ	You will be thrown	فَتُلْقَى
Until the mountains	اَلْجِبَالَ	Reproached	مَلُوْمًا
In height	طُوْلًا	Rejected	مَّدْحُوْرًا

وَلا تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولا كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلا تَجْعَلْ مَعَ اللهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

And do not walk haughtily in the earth, indeed you can never tear the earth and you can never reach the mountains in height. All this is evil and disliked by your Rabb. This is from what We have revealed to you by your Rabb from wisdom and do not set up another partner to Allaah, then you will be thrown into Jahannam reproached and rejected.

Commentary:

Do not walk haughtily on earth just like the deceived people do, banging their feet and putting their chests out and lifting their necks for nothing; there is no benefit in walking like this. The earth will not be split open by banging one's feet, nor will their height exceed that of the mountains by lifting their heads. Everything will remain as is. Such a person disgraces others and gives them difficulty. This becomes a cause of enmity and the end result is corruption.

Whatever was explained, each of them is evil and is a means of going further away from Allaah and they are all matters of

character and civilization they have been revealed by Allaah to Rasulullaah ﷺ . Now, after revelation of this, by worshipping someone other than Allaah and getting involved in polytheism, the person's abode will be hell.

Summary of the sublime teachings of the Qur`aan

1. Worship only Allaah
2. Deal in the best way with your parents
3. Fulfil the rights of your relatives, strangers and travellers
4. Do not squander wealth
5. Do not become a miser or become over generous, but spend according to necessity
6. Do not kill your children
7. Do not go close to adultery
8. Do not shed the blood of anyone unjustly
9. Protect the wealth of the orphan
10. Fulfil promises
11. Do not weigh and measure less
12. Do not pursue hearsay
13. Do not walk haughtily with deception
14. Do not make anyone other than Allaah a deity
15. All this was revealed to Rasulullaah ﷺ by Allaah.

Qur`aanic Stories

Story of Aadam عَلَيْهِ السَّلَام

Representative	خَلِيْفَةً	Tell me	أَنبِئُونِي
Make flow	يَسْفِكُ	You are a pure Being	سُبْحَانَكَ
Blood	الدِّمَاء	Tell them	أَنبِئْهُمْ
Recite Tasbeeh	نُسَبِّحُ	Informed them	أَنبَأَهُمْ
Explain purity	نُقَدِّسُ		

وَإِذْ قَالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا
وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لا تَعْلَمُونَ وَعَلَّمَ آدَمَ
الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلاءِ إِنْ كُنْتُمْ صَادِقِينَ
قَالُوا سُبْحَانَكَ لا عِلْمَ لَنَا إِلا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ
بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

And remember when your Rabb said to the angels, indeed I am making in the earth a representative. They said, 'are You making in it someone who will cause corruption in it and shed blood and we mention Your praises and explain Your purity?' He said, “Indeed I am aware of that which you are not aware of.” And He taught Aadam the names of everything then presented him to the angels and then said, 'Tell me the names of those things if you are true.' They said, 'You are pure, we have no knowledge except that which You have taught us. Indeed You are All Knowing, All Wise.' He said, 'O Aadam, tell them the names of them.' When Aadam informed them of their names He said, 'Did I not say to

you that indeed I know best the hidden things of the skies and the earth and I know what you make apparent and what you hide.'

He rejected	أَبَى	Taking benefit	مَتَاعٌ
He had pride	وَاسْتَكْبَرَ	Until a specific time	إِلَى حِينٍ
Stay	أُسْكُنْ	So he acquired	فَتَلَقَّى
With comfort	رَغَداً	He accepted his repentance	فَتَابَ عَلَيْهِ
Wherever you want	حَيْثُ شِئْتُمَا		
So he deceived them	فَأَزَلَّهُمَا	So if	فَإِمَّا
Come down	اِهْبِطُواْ	Comes to you	يَأْتِيَنَّكُم
Adobe	مُسْتَقَرٌّ	Followed	تَبِعَ

وَإِذْ قُلْنَا لِلْمَلائِكَةِ اسْجُدُوا لآدَمَ فَسَجَدُوا إِلا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ
وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا
اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ فَتَلَقَّى آدَمُ مِنْ
رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ
مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

And remember when we said to the angels, 'prostrate to Aadam.' So they prostrated except Iblees. He rejected and had pride and he was of the disbelievers. And we said, 'O Aadam, stay, you and your wife, in Jannah and eat from it with ease from wherever you want and do not go near this tree for then you would be of the oppressors.(one misplacing something) So Shaytaan made them

slip from it and took them both out from what they were in and we said, 'come down, some of you enemies of others and for you in the earth is a place to stay and benefit until an appointed time.' So Aadam received from his Rabb certain words so He accepted his repentance, indeed He is Forgiving, Merciful. We said, 'come down all from there. So if guidance comes from Me, so whoever follows My guidance there will be no fear upon them, nor will they grieve. And those who disbelieve or belie our signs they are the dwellers of the fire, they will stay therein forever.

Story of Hadhrat Nuh عليه السلام

Belied	كَذَّبَتْ	You will not stop	لَمْ تَنْتَهِ
Do you not fear	اَلَا تَتَّقُوْنَ	Stoned	اَلْمَرْجُوْمِيْنَ
Lowly people	اَرْذَلُوْنَ	Laden ark	اَلْفُلْكِ الْمَشْحُوْنِ
Drive away	طَارِدٌ		

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلا عَلَى رَبِّ الْعَالَمِينَ فَاتَّقُوا
اللّٰهَ وَأَطِيعُونِ قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الأَرْذَلُونَ قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ إِنْ
حِسَابُهُمْ إِلا عَلَى رَبِّي لَوْ تَشْعُرُونَ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ إِنْ أَنَا إِلا نَذِيرٌ مُبِينٌ قَالُوا لَئِنْ
لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ
فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ثُمَّ أَغْرَقْنَا
بَعْدُ الْبَاقِينَ إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

The people of Nuh belied the Nabis. When their brother Nuh told them, 'do you not fear? Indeed I am certainly a trustworthy Rasul to you. So fear Allaah and obey me. I do not ask you for any payment, my payment is upon the Rabb of the universe. So fear Allaah and obey me. They said, 'shall we believe in you and follow the lowly people?' he said, 'why should I be concerned about their deeds? Their reckoning is upon my Rabb, if only they would know. I shall never drive away the believers. I am only a clear warner.' They said, 'if you do not stop, o Nuh, you will definitely be of the stoned.' He said, 'O my Rabb, indeed my nation has belied me. So decide between me and them and grant me salvation and those who are with me from the believers.' So We gave him salvation and those who were with him in the laden

ark. Then We drowned the rest. In this there is certainly a sign. However most of them do not believe. And indeed your Rabb is Overpowering, the Merciful.

Story of Hadhrat Ibraaheem عَلَيْهِ السَّلَام

Tested	اِبْتَلَى	Those who make Tawaaf	اَلطَّائِفِيْنَ
A few words	بِكَلِمَاتٍ	Those who make I`tikaaf	اَلْعَاكِفِيْنَ
So he completed	فَاَتَمَّهُنَّ	Those who make Ruku`	اَلرُّكَّعِ
Will not get	لَايَنَالُ	Those who make Sajdah	اَلسُّجُوْدِ
My promise	عَهْدِيْ	Secure city	بَلَدًا آمِنًا
Ka`bah	اَلْبَيْتَ	For its residents	اَهْلَه
Place of gathering	مَثَابَةً	So took benefit to it	فَاُمَتِّعُه
Make	اِتَّخِذُوْا	Will cause to reach forcefully	اَضْطَرُّه
Place of Salaah	مُصَلًّى		
We commanded	عَهِدْنَا	Evil adobe	بِئْسَ الْمَصِيْرُ
Keep pure	طَهِّرَا		

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي
قَالَ لا يَنَالُ عَهْدِي الظَّالِمِينَ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ
إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ
السُّجُودِ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ
مِنْهُمْ بِاللهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ
الْمَصِيرُ

And when his Rabb tested Ibraaheem with a few words, so he completed it. He said, 'I am going to make you for the people a leader.' He said, 'and from my progeny?' Allaah said, 'My promise will not reach the oppressors.' And when We made the house a place of gathering for the people and safety. Take the Maqaam of Ibraaheem as a place of Salaah. And we commanded Ibraaheem

and Ismaa'eel to clean My house for those who make Tawaaf and for those who make I'tikaaf and those who make ruku and those who make Sajdah. And when Ibraaheem said, 'make this city safe and grant its people sustenance from fruit, those among them who believe in Allaah and the Last Day. As for he who disbelieves, I shall give him benefit for a while, then I shall drive him to the punishment of the fire and it is an evil place of return.

Lift	يَرْفَعُ	And send	وَابْعَثْ
Foundations	اَلْقَوَاعِدَ	Recite	يَتْلُوْا
Obedient	مُسْلِمَيْنَ	Teach them	يُعَلِّمُهُمْ
And from our progeny	وَمِنْ ذُرِّيَّتِنَا	Wisdom	اَلْحِكْمَةَ
Obedient nation	أُمَّةً مُّسْلِمَةً	Purify them	يُزَكِّيْهِمْ
Show us	اَرِنَا		
Our method or worship	مَنَاسِكَنَا		
Accept our repentance	تُبْ عَلَيْنَا		

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And when Ibraaheem lifted the foundations of the house and Ismaa'eel. O our Rabb, accept from us, indeed You are the Listener, the All Aware. O our Rabb, make us obedient to You and from our progeny an obedient nation to You and show us our method of worship and accept our repentance, indeed You are the Forgiver, Merciful. O our Rabb, send among them a Rasul from

them reciting your verses and teaching them the book and wisdom and purifying them, indeed You are overpowering, wise.

Story of Hadhrat Hood عليه السلام

You make	تَبْنُوْنَ	Help you	اَمَدَّكُمْ
High land	رِيْعٌ	Cattle	اَنْعَامٍ
Play	تَعْبَثُوْنَ	Springs	عُيُوْنٌ
Grand palaces	مَصَانِعَ	Habit of the previous people	خُلُقُ الْاَوَّلِيْنَ
Catch	بَطَشْتُمْ		
Oppressors	جَبَّارِيْنَ		

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللهَ وَأَطِيعُونِ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلا عَلَى رَبِّ الْعَالَمِينَ أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ فَاتَّقُوا اللهَ وَأَطِيعُونِ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ وَجَنَّاتٍ وَعُيُونٍ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ إِنْ هَذَا إِلا خُلُقُ الْأَوَّلِينَ وَمَا نَحْنُ بِمُعَذَّبِينَ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Aad belied those sent to them. When their brother Hud said to them, 'will you not fear?' indeed I am a trustworthy Rasul for you. So fear Allaah and obey me. And I do not ask any payment upon it, my payment is only upon the Rabb of the universe. Do you build on every high place a grand building for amusement? And you build large palaces so that you may live therein forever? And when you take control, you take control like tyrants? So fear Allaah and obey me. And fear the Being who helped you with that which you know. Who helped you with cattle and sons. And gardens and springs. Indeed I fear upon you the punishment of a great day. They said, 'it is the same whether you advise us or

whether you are not from the advisors. This is merely the way of the previous people. And we shall not be punished. They rejected him so we destroyed them. In this there is certainly a sign. However most of them do not believe. And indeed your Rabb is Overpowering, the Merciful.

Story of Hadhrat Saalih عَلَيْهِ السَّلَام

Bunches	طَلْعُهَا	Bewitched people	اَلْمُسَحَّرِيْنَ
Heavily laden	هَضِيْمٌ	Turn for drinking water	شِرْبٌ
Carve	تَنْحِتُوْنَ	Do not touch it	لَا تَمَسُّوْهَا
Boastfully	فٰرِهِيْنَ	Cut it	عَقَرُوْهَا

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللهَ وَأَطِيعُونِ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ أَتُتْرَكُونَ فِي مَا هَا هُنَا آمِنِينَ فِي جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ فَاتَّقُوا اللهَ وَأَطِيعُونِ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ قَالَ هَٰذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

The thamud belied those sent to them. When their brother Saalih said to them, 'Do you not fear?' indeed I am a trustworthy Rasul to you. So fear Allaah and obey me. And I do not ask you for any payment. My payment is only upon the Rabb of the universe. Will you be left in peace with what is here? In gardens and springs, and plantations and date palms with heavily laden bunches and you boastfully carve homes from the mountains. So fear Allaah and obey me. And do not obey the command of the transgressors, those who cause corruption in the earth and who do not reform. They said, 'You are only of the bewitched ones. You are but a man like us so bring a sign if you are truthful.' He said, 'this is the camel, it will have a day to drink and you will have an appointed

day to drink and do not touch it with evil intentions, for then a punishment of a great day will afflict you.' So they killed the camel but then regretted it. Then the punishment caught them. In this there is certainly a sign. However most of them do not believe. And indeed your Rabb is Overpowering, the Merciful.

Story of Hadhrat Lut عليه السلام

Young boys	اَلذُّكْرَان	Overstepping the limits	عٰدُوْنَ
Leave	تَذَرُوْنَ	From those who detest	مِنَ الْقَالِيْنَ
Old woman	عَجُوْزًا	Those who remain	اَلْغٰبِرِيْنَ
We destroyed	دَمَّرْنَا	We caused to rain	اَمْطَرْنَا

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ثُمَّ دَمَّرْنَا الْآخَرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

The nation of Lut belied those sent to them. When their brother Lut said to them, 'will you not fear. Indeed I am a trustworthy Rasul sent to you. So fear Allaah and obey me and I do not ask any payment from you. My payment is only upon the Rabb of the universe. Do you go to men from the universe? And you leave your wives whom your Rabb has created for you? You are a nation transgressing the limits.' They said, 'O Lut, if you do not stop, you will definitely be from the banished.' He said, 'I am certainly among those who desist your action. O my Rabb, grant me salvation and my family from what they do.' So we saved him and all his family. Except an old lady among those left behind. Then we destroyed the others. And we sent rain upon them. Evil indeed was the rain on those who were warned. In this there is

certainly a sign. However most of them do not believe. And indeed your Rabb is Overpowering, the Merciful.

Story of Hadhrat Shau`ayb عليه السلام

People of the forest	اَصْحٰبُ الْاَيْكَةِ	Weigh	اَلْكَيْلُ
Those who give harm	اَلْمُخْسِرِيْنَ	Measure	اَلْقِسْطَاسِ
Straight scale	اَلْمُسْتَقِيْمِ	Do not run	لَا تَعْثَوْا
Do not make less	لَا تَبْخَسُوْا	Cause to fall	اَسْقِطْ
Ways fo the previous people	اَلْجِبِلَّةَ الْاَوَّلِيْنَ	Piece	كِسَفًا
The punishment fo the day of Clouds	يَوْمِ الظُّلَّةِ		

كَذَّبَ أَصْحَابُ الأيْكَةِ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللهَ وَأَطِيعُونِ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلا عَلَى رَبِّ الْعَالَمِينَ أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ الْمُخْسِرِينَ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ وَلا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلا تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الأَوَّلِينَ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ وَمَا أَنْتَ إِلا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

The people of the forest belied those sent to them. When their brother Shu'ayb said to them, 'do you not fear? Indeed I am a trustworthy Rasul to you so fear Allaah and obey me and i do not ask you for any payment, my payment is only upon the Rabb of the universe. Measure in full and do not be of those who reduce. And weigh with a straight scale and do not reduce people's goods

and do not spread corruption in the earth. And fear the Being Who created you and all the previous creations.' They said, 'you are only of the bewitched ones and you are not but a man like us and indeed we think you to be of the liars. So cause a piece of the sky to fall on us if you are truthful.' He said, 'My Rabb knows best what you do.' So they belied him and the day of the punishment of the clouds seized them. Indeed it was a punishment of a great day. In this there is certainly a sign. However most of them do not believe. And indeed your Rabb is Overpowering, the Merciful.

Story of Hadhrat Musa عليه السلام

Called	نَادٰى	You send	اَرْسِلْ
Come	اِئْتِ	Did we not nurture	اَلَمْ نُرَبِّكَ
Do they not fear	اَلَا يَتَّقُوْنَ	In childhood	وَلِيْدًا
Belie me	يُكَذِّبُوْنَ	You stayed	لَبِثَ
Become straitened	يَضِيْقُ	Your deed	فَعْلَتَكَ
Does not walk	لَا يَنْطَلِقُ	So I ran	فَفَرَرْتُ
So send	فَاَرْسِلْ	So gave	فَوَهَبَ
Those who listen	مُسْتَمِعُوْنَ	You showed favour	تَمُنُّهَا
So you two come	فَاْتِيَا	Made a slave	عَبَّدْتَ

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتَ بَنِي إِسْرَائِيلَ

When your Rabb called Musa that go to the oppressive nation. The nation of Fir'awn. Do they not fear? He said, 'O my Rabb, indeed I fear that they will belie me and my chest would tighten and my tongue will not move so send for Harun. And for them upon me is a crime so I fear that they will kill me. Allaah said, 'Never, go to them with our signs indeed we are with you listening. Go to Fir'awn and tell him , 'indeed we are the Rasuls of

the Rabb of the universe. You must send the Bani Israa'eel with us. He said, “Did we not raise you when you were a child and you stayed amongst us for many years of your life? And you did the deed that you did and you were ungrateful.' He said, 'I did it when I was mistaken. So I ran from you when I feared you. My Rabb then granted me wisdom and made me of the sent ones. The bounty you remind me of is because you enslaved the Bani Israa'eel.

Those who have Conviction	مُوْقِنِيْنَ	So placed down	فَاَلْقٰى
		Serpant	ثُعْبَانٌ
Around him	حَوْلَه	Clear	مُبِيْنٌ
Do you not hear	اَلَا تَسْتَمِعُوْنَ	Took out	نَزَعَ
You made	اِتَّخَذْتَ	So it was	فَاِذَا هِىَ
From the prisoners	مِنَ الْمَسْجُوْنِيْنَ	White	بَيْضَآءُ

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ قَالَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ قَالَ لِمَنْ حَوْلَهُ أَلا تَسْتَمِعُونَ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الأَوَّلِينَ قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

Fir'awn said, 'What is the Rabb of the universe?' he said, 'the Rabb of the skies and the earth and that which is between them, if you have conviction.' He said to those around him, 'do you hear?' he said, 'He is your Rabb and the Rabb of your forefathers.' He said, 'He is the Rabb of the east and the west and that which is between

them, if you understand.' He said, 'If you take another deity besides me, I shall definitely make you among the prisoners.' He said, 'Even if I bring something clear?' he said, 'bring it if you are truthful.' So he threw down his staff and suddenly it was a clear serpent and he withdrew his hand and suddenly it was white for the ones who see.

To the leaders	لِلْمَلَأ	Sticks	عِصِيٌّ
Magician	سَاحِرٌ	With honour	بِعِزَّةِ
Give him respite	اَرْجِهْ	Swallow	تَلْقَفُ
And send	وَابْعَثْ	Whatever they made	مَا يَأْفِكُوْنَ
In the cities	فِي الْمَدَائِنِ	Fell upside down	فَاُلْقِيَ
Those who gather	حَاشِرِيْنَ	I command	آذَنَ
Appointed time	مِيْقَاتُ	I shall definitely cut	لَأُقَطِّعَنَّ
Throw	اَلْقُوا	From opposite sides	مِنْ خِلَافٍ
Those who throw	مُلْقُوْنَ	I shall definitely crucify	لَأُصَلِّبَنَّكُمْ
Ropes	حِبَالٌ	No fear	لَاضَيْرَ

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَمِنَ الْمُقَرَّبِينَ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ

وَأَرْجُلَكُمْ مِنْ خِلافٍ وَلأُصَلِّبَنَّكُمْ أَجْمَعِينَ قَالُوا لا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ إِنَّا نَطْمَعُ
أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

He said to the leaders indeed this is a knowledgeable magician. He intends to take you out of your land with his magic, so what command do you give? They said, 'give him and his brother respite and send gatherers in the cities, who will bring every learned magician.' So the magicians were gathered for an appointed time on the specific day and it was said to the people, 'will you gather so that we may follow the magicians if they overpower. When the magicians came they said to Fir'awn, 'shall we get any prize if we are victorious?' he said, 'yes, and then you will be of the ones close to me.' Musa said to them, 'throw what you want to throw.' So they threw their ropes and sticks and they said, 'by Fir'awn's honour, we shall certainly be victorious.' So Musa threw his staff, which suddenly swallowed what they conjured. The magicians fell down in prostration. They said, 'we believe in the Rabb of the universe. The Rabb of Musa and Harun.' He said, 'you have believed before I permitted you. He definitely must be your leader who taught you magic, soon you will learn. I shall definitely cut off your hands and your legs from opposite sides and I shall definitely crucify you all.' They said, 'It does not matter, indeed we shall surely return to our Rabb. We desire that our Rabb forgives our sins because we are the first believers.'

Go out at night	اَسْرِ	Gardens	جَنَّاتٍ
Followed	مُتَّبِعُوْنَ	Springs	عُيُوْنٍ
Group	شِرْذِمَةٌ	Treasures	كُنُوْزٍ
Those who anger	غَائِظُوْنَ	Good homes	مَقَامٍ كَرِيْمٍ
Those in danger	حٰذِرُوْنَ	They followed	اَتْبَعُوْا

When the sun rises	مُشْرِقِيْنَ	Every group	كُلُّ فِرْقٍ
When you come opposite	فَلَمَّا تَرَآءَ	Mountain	اَلطَّوْدِ
Both groups	اَلْجَمْعٰنِ	We made reach	اَزْلَفْنَا
Definitely you will be caught	اَلْمُدْرَكُوْنَ	That place	ثَمَّ
		Others	اَلْآخَرِيْنَ
So opened	فَانْفَلَقَ		

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ
إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ وَإِنَّهُمْ لَنَا لَغَائِظُونَ وَإِنَّا لَجَمِيعٌ حَاذِرُونَ فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ
وَعُيُونٍ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ فَأَتْبَعُوهُم مُّشْرِقِينَ فَلَمَّا
تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ فَأَوْحَيْنَا
إِلَى مُوسَى أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ وَأَزْلَفْنَا ثَمَّ
الْآخَرِينَ وَأَنجَيْنَا مُوسَى وَمَن مَّعَهُ أَجْمَعِينَ ثُمَّ أَغْرَقْنَا الْآخَرِينَ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

And we revealed to Musa to go out at night with our servants, indeed you will be followed. Fir'awn sent gatherers in the city. They are a small group who have certainly angered us. Indeed we are an alert force. So we took them out from gardens and springs. And treasures and good places. In this way, we made the Bani Israa'eel successors. So at sunrise, they followed them. When both groups saw each other the people of Musa said that definitely we will be caught. He said, 'Never, indeed my Rabb is with me and He will guide me.' So we revealed to Musa to hit the sea with your staff so it split, each part was like a huge mountain. At that time, we brought the others closer. And we gave salvation to Musa and those with him all. Then we drowned the others. In this there is certainly a sign. However most of them do not believe. And indeed your Rabb is Overpowering, the Merciful.

Mention of Hadhrat Dawud عليه السلام and Hadhrat Sulayman عليه السلام

Decide	يَحْكُمَنِ	Birds	اَلطَّيْرِ
Trampled	نَفَشَتْ	We taught him	عَلَّمْنَاهُ
Goat	غَنَمٌ	Making armour	صَنْعَةَ لَبُوْسٍ
We gave understanding	فَهَّمْنَا	Fast wind	عَاصِفَةً
We made subservient	سَخَّرْنَا	Moving	تَجْرِيْ
Recite Tasbeeh	يُسَبِّحْنَ	Diving	يَغُوْصُوْنَ

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ

And Dawud and Sulayman when they decided in the farm when the goats of a nation trampled the crop and We were witness to their decision. We granted understanding to Sulayman and granted wisdom and knowledge to both of them and we made the mountains subservient with Dawud, reciting Tasbeeh and the birds. We are the ones that do. And we taught him making armour for you so that it protects you during war, so will you be grateful? And for Sulaymaan the fast wind, moving by his command to the land which we have blessed and we have knowledge of all things. And from the devils some used to dive for him and do other work for him. It was We who kept them under control.

Hadhrat Ayyub عليه السلام , Hadhrat Ismaa`eel عليه السلام , Hadhrat Idrees عليه السلام , Hadhrat Dhul kifl عليه السلام , and Hadhrat Yunus عليه السلام

Reached me	مَسَّنِيَ	We will not have ability	لَنْ نَّقْدِرَ
Difficulty	اَلضُّرُّ	Called	نَادٰى
We removed	كَشَفْنَا	Darkness	اَلظُّلُمَاتِ
Advice	ذِكْرٰى	We accepted	فَاسْتَجَبْنَا
Angrily	مُغَاضِبًا	We give him salvation	نَجَّيْنٰهُ
Understanding	ظَنَّ	We give salvation	نُنْجِيْ

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

And Ayyub when he called his Rabb, 'indeed difficulty has afflicted me and you are the most merciful of those who show mercy.' So we accepted and removed the difficulty that came upon him and we gave him his family and the like of them with them, mercy from us and advice for the worshippers. And Ismaa'eel, Idrees, and Dhul Kifl. All of them were of the patient ones. We admitted them into Our mercy, they were indeed from the pious. And the person of the fish, when he left angry and thought that We would not correct things for him. So he called in the darkness saying, 'there is no deity but You. You are pure, indeed I was of the oppressors.' So We accepted for him and granted him salvation from grief and in this way We grant salvation to the believers.

Hadhrat Zakariyya عَلَيْهِ السَّلَامُ , Hadhrat Yahya عَلَيْهِ السَّلَامُ , Hadhrat Maryam radhiyallaahu anha , Hadhrat Isa عَلَيْهِ السَّلَامُ ,

Do not leave me	لَا تَذَرْنِي	With fear	رَهَبًا
Alone	فَرْدًا	Those who fear	خٰشِعِيْنَ
We granted	وَهَبْنَا	Protected her	اَحْصَنَتْ
Corrected	اَصْلَحْنَا	Private parts	فَرْجَ
Made quickly	يُسٰرِعُوْنَ	We blew	فَنَفَخْنَا
With desire	رَغَبًا	Made into pieces	تَقَطَّعُوْا

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ

And Zakariyya, when he called his Rabb, o my Rabb, do not leave me alone and You are the best of heirs. So We accepted and granted Yahya to him and cured his wife. Indeed they would hasten to good and would call us with desire and with fear and they would fear us. And the one who guarded her chastity, so We blew into her from our soul and made her and her son a sign for the universe. Indeed is your religion and I am your Rabb so worship Me. They caused division in their affairs. All of them will return to us.

رَبَّنَا لا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلا تُحَمِّلْنَا مَا لا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۔